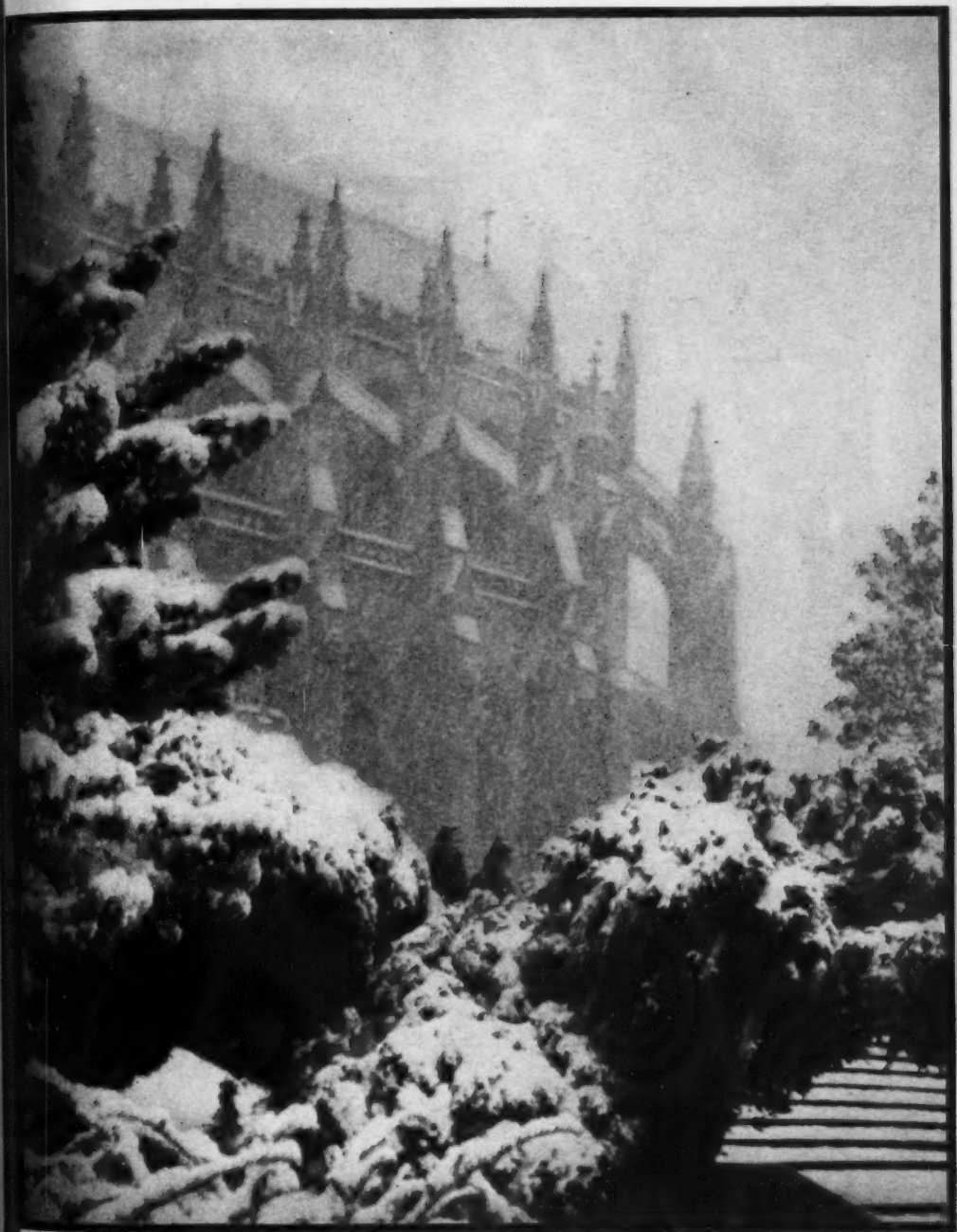


The Cathedral Age



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CHRISTMAS ~ ~ 1934



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A HOPEFUL YEAR AHEAD



*F*OR nine out of the eleven years of my episcopate I have seen construction on the Cathedral progress without interruption. The long-cherished designs, the many prayers of Bishops Satterlee and Harding, had their fulfillment in those massive portions of the Cathedral fabric described as the Great Choir and North Transept.

Now for a period of two years all construction work has been suspended, but the embellishment of the Great Choir and the Chapels contiguous thereto has gone forward through the generous gifts provided for special memorials. In this same period of suspended building operations the Cathedral has continued to have its throngs of visitors and worshipers, but of still greater importance it has had its notable services in the spacious Great Choir. We can certainly say that these advantages have been widely recognized, and, on occasion, services of national and international importance have been held within these hallowed walls.

We are facing a New Year hopefully and expectantly. We cannot believe that the structural work on this great House of Prayer is to be halted. What it stands for and represents has a deeper significance today than ever before.

If it is true that "we cannot survive materially unless we be redeemed spiritually," then this mighty Witness to the redeeming power of Jesus Christ must be carried forward to completeness.

Let us dare great things for God; let us expect great things from God.

James E. Freeman

The Cathedral Age

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Christmas, 1934

NUMBER 4

EDWIN NEWELL LEWIS, Editor

ELISABETH ELLICOTT POE, Associate Editor

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THE DOOR
OPENS FROM
THE INSIDE

Holman Hunt's famous painting will bring a message appropriate for Christmas and Epiphany-tide to members of the National Cathedral Association and other friends of Washington Cathedral who are praying that God's will may be found for Mount Saint Alban. It is said that a friend of the artist criticised this picture because no knob appears on the door. Holman Hunt is supposed to have replied: "Oh no, my friend—when Christ knocks at the door of a human heart, it must be opened from the inside!"

Reproduced with cooperation of the Library of Congress
"THE LIGHT OF THE WORLD"
BY WILLIAM HOLMAN HUNT

The Cathedral Age

Christmas, 1934



"The Appearances of Angels to Men"

A Brief Description of Three Stained Glass Windows Installed Recently in the Great Choir of Washington Cathedral

By Agnes Peter

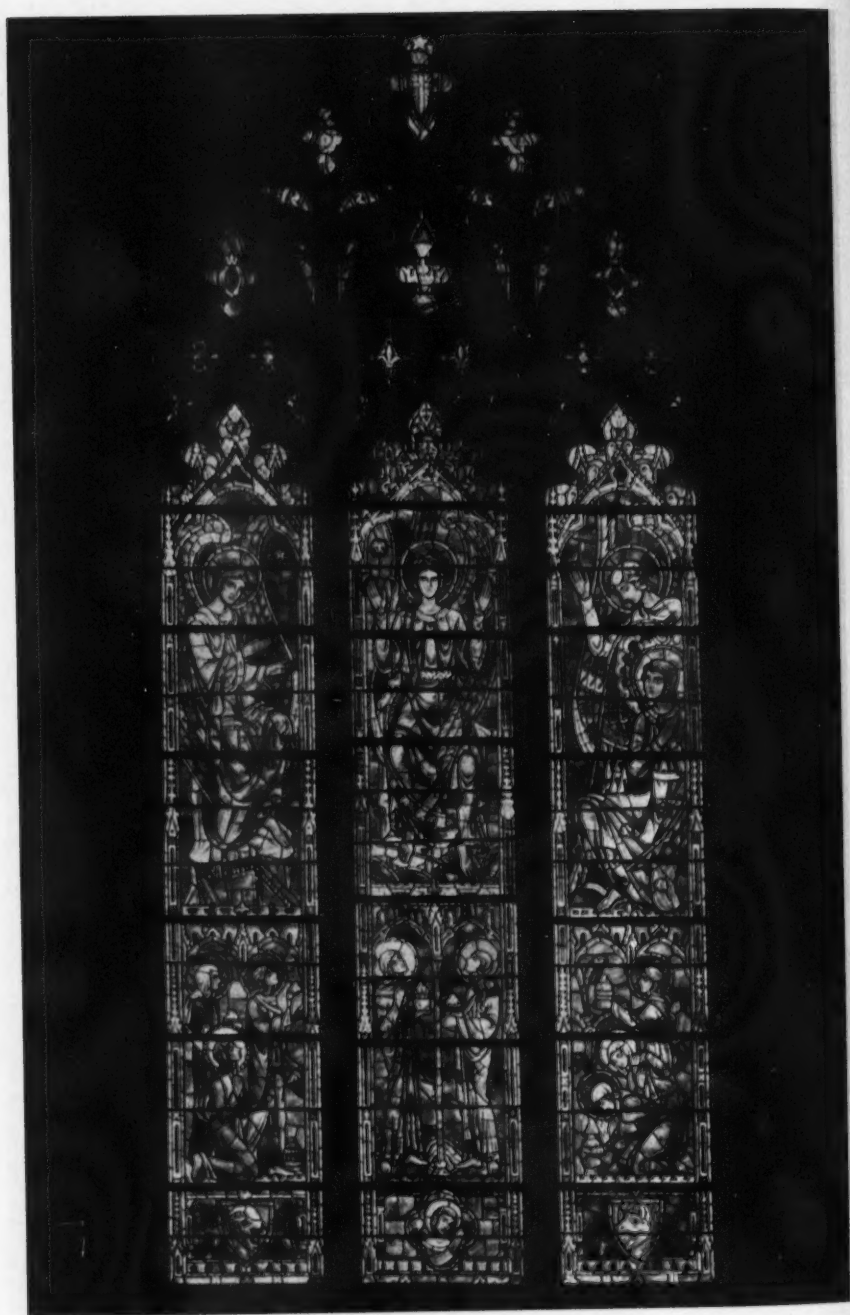
THREE of the ten clerestory windows planned for the Choir of Washington Cathedral are now in place. The completed series will represent a few of the appearances of angels to men as recorded in the Bible. The five to the north are taken from the New and the five to the south from the Old Testament record.

The three recently completed are the joint effort of the artists—Lawrence B. Saint, Director of the Cathedral's Stained Glass Studio at Huntingdon Valley, Pennsylvania, and Earl E. Sanborn of Anisquam, Massachusetts. Their individual work is too well known to need further comment here. What is of more particular interest is the fact that for the first time these two master-craftsmen, at the urgent request of the Dean and Chapter, have united their talents to make these windows. With rare beauty of spirit they undertook the task. The

Cathedral has in consequence acquired a unique piece of work and an unusual contribution has been added to the advancement of stained glass, the appreciation of which is fast growing in this country.

The subject matter, "The Appearance of Angels to Men," intrigued the minds of all. It gave free play to the imagination to portray through the medium of glass the resplendent hues of the dawn and the brilliance of the noon-day in great outspreading wings, the symbol of angels since the beginning of man's consciousness.

It was soon discovered that the opportunity for the portrayal of mighty unfolded wings was bounded, not by imagination, but by the structural limitations of the windows themselves. It is true that in each window there is a large area of glass divided into three long narrow lancets, each enclosed by a slender frame-work of



"ANGELS OF THE RESURRECTION"

stone, the upper part spreading out into flowing tracery work. It is architecturally beautiful, but it required each lancet to be in itself one complete picture,—a picture of such unusual length and extreme narrowness that instead of broad mighty wings held together by a shadowy figure there had to be a figure with almost furled wings.

Owing to the distance from the ground the angel-figures had to be sufficiently large to be clearly visible, and the three lancets had to present not only a composition of three distinct entities, but together form an undivided whole, as it were a very Trinity of Art.

The larger more dominant figures, their colors shadowed and glorified by the varying light, are less material, their wings completing the illusion of difference between them and the smaller forms below. Though smaller, the human figures are no less important in the teaching of the Church, for they present a faculty inherent in every soul, but brought to perfection in but a few, a faculty to develop such a quickened spiritual vision that visually to them all space vibrates with the appearance of God.

In the window to the left, the westernmost, the glass is lighter in tone than in the others. Materially it radiates light and appears vitally alive. Symbolically it portrays the continuity of all things living, for in all three lancets are depicted the "Angels of the Resurrection,"—those seen at the dawn of a new day by the women at the tomb of Jesus in the Garden of Gethsemane. Each presents the same central fact though they differ in circumstantial details, as related by St. Mark, St. Matthew and St. Luke. At the bottom of the lancets are the respective symbols of the three Evangelists, the lion, the man and the ox.

In the left lancet are represented the women, Mary Magdalene, Mary the mother of James, and Salome. In their hands they hold the jars of ointment for the anointing of the body of

Our Lord. The stone is rolled away and they are seen stooping to look within. Affrighted they see the young man who says to them, as recorded by St. Mark: "Be not afraid: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

The central panel brings the words of St. Matthew to mind, how there was a great earthquake, "for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning and for fear of him the keepers did shake, and become as dead men."

Here the two women are portrayed standing with arms uplifted. In their hands one sees the jars of spices. The angel says: "Fear not ye: come, see the place where the Lord lay. Go quickly, and tell his disciples that he is risen from the dead; and goeth before you into Galilee: there ye shall see him: lo, I have told you."

The composition is dignified, pleasing and particularly harmonious in its unity with the two side panels.

In the right lancet are shown the two men in shining garments, of whom St. Luke writes, and the fearful women, their faces bowed to the earth, as they listen to the message: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful man, and be crucified, and the third day rise again." And they remembered his words and told all these things unto the disciples and to all the rest.

The middle window of those completed is richer and darker in tone. The blues and reds predominate but with the neutral shades, a violet effect is produced, not unlike the clouds seen darkening at sea when they presage a storm. Subtly thus it links itself with the subject treated, for in the lancets are portrayed certain "Angels of Deliverance" who from danger and

peril have rescued certain men.

The central panel gives the key-note to the whole. There is the tempest-tossed ship, the frightened people from whom all hope is gone. Only Paul, a prisoner on the way to Rome, unafraid in the midst of them says: "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

In the left lancet is shown the angel who delivered St. Peter from the prison into which he had been cast by Herod the King. Unceasing prayer was made for him by the Church. The night when Herod would have brought him forth, Peter was sleeping between two soldiers, bound with two chains:

and the keepers before the door kept the prison. A light shone and the angel of the Lord smote Peter on the side and said: "Arise up quickly, gird thyself, bind on thy sandals, cast thy garment about thee and follow me."

When they were past the first and second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out and passed on through one street; and forthwith the angel departed from him.

At the house of Mary the mother of Mark, Peter knew of a surety that the Lord had delivered him and said: "Go show these things unto James, and to the brethren" and then he went into another place. Herod, not finding him, examined the keepers and commanded that they should be put to death.

In the right lancet is pictured the deliverance of the Apostles from the common prison into which they had been thrown by the high priest of the Sadducees, because of the miracles and

On a Stained Glass Window

*The hand of God has wrought this miracle
That man might see the spirit in its flight
A passage into deep cerulean night,
The lapis lazuli
Of tropic sky,
Emerald and violet from a flowering dell:
The vision of the blind restored to sight.*

*Here color weaves a gorgeous tapestry
Old as the eons which have known man's birth.
Transcendent aura like a flaming girth—
The rose's heart
Prisoned in art,
A rainbow gathered from infinity
Which spans the dome of heaven and the earth . . .*

BLANCHE SHOEMAKER WAGSTAFF.



"ANGELS OF DELIVERANCE"



ANGELS FROM THE BOOK OF REVELATION

healing in the name of Jesus which they had wrought.

Again it was the angel of the Lord who by night opened the doors and brought them forth saying: "Go stand and speak in the temple to the people all the words of this life." The officers of the high priest sought and found them not, though the prison door was fast, the keepers before it; but no man within, and news came that these same men were teaching in the temple. They had them brought to answer for their acts before the Council.

"We ought to obey God rather than men" replied Peter and the other apostles, "the God of our Fathers raised up Jesus to give repentance to Israel, and forgiveness of sins, and we are witnesses of these things." At that Gamaliel, a doctor of the law and a Pharisee held in reputation among the people spoke: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God" and they let them go.

The window to the right, the most eastern, gives forth a translucent golden light, mystically interpreting the words from the Book of Revelation as it portrays the angel below whom is the Tree of Life: "For he showed unto John a pure river of the water of life clear as crystal proceeding out of

the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

In the left lancet are indicated the great choir of angels round about the throne whose voice John heard and the number of them was ten thousand times ten thousand and myriads and myriads. In the right lancet are symbolized "the armies which were in heaven upon white horses," which followed Him called "Faithful and True, and the Word of God, who in righteousness doth judge and make war."

The window directly opposite, when donated and in place, will add materially to the significance of this one. In it will be portrayed the cherubim in the Garden of Eden guarding the way of the tree of life, lest man eat of it and live forever. These two representations of the first and last appearances of angels to men as recorded in Holy Scripture permit between them the thought of that slow, sure growth of man's consciousness Godward and the promise to those who keep God's Commandments that they may have the right to the tree of life, take of the water of life freely. To them He will give light and they shall reign for ever and ever.

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PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL



LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

South Africa's Mother Church

The Cathedral of St. George Has Inspired Cape Town for a Century

By the Reverend E. Hermitage Day, D.D.*

CAPE TOWN is for almost all the gate of South Africa, although it lies on the very tip of the continent. There European civilization lodged, and from it spread. Cape Town is the mother city, and the Churchman landing in Table Bay Dock finds the mother church of South Africa awaiting him. He has but to walk up Adderley Street, busy with the traffic of a port and capital city, thronged with men and women of many nationalities, European, African and Asiatic, bright with the gorgeous blossoms of the flower-sellers, to find at the top, facing the Houses of Parliament, the soaring apse of St. George's Cathedral.

The Cathedral is at present a strange, composite building. Facing St. George's Street is a classical portico, surmounted by a spire, modelled on Inwood's neo-Greek Church of St. Pancras in London. Through it we enter the one remaining bay of the old Cathedral, built just a century ago. From this projects, at right angles to its axial line, a very different building, so much as is built of the new Cathedral, a fine example of modern Gothic by Sir Herbert Baker, whose early work in South Africa enriched the country with its noblest buildings, and whose later work in England has placed him among the foremost architects of his time.

The site of St. George's was consecrated in 1827 by Dr. James, Bishop of Calcutta; for in the early days of the British occupation Churchmen at the Cape depended for episcopal ministrations on the rare visits of Bishops

of Calcutta passing the Cape on their way to India. The foundation-stone was not laid until three years later, on St. George's Day in 1830, the cost of the church being guaranteed by a company of share-holders. Three years later again the building was opened.

There followed a period of unrest. In the absence of any diocesan bishop there were frequent disputes between the congregation and its ministers, colonial chaplains who were appointed by the British Government with little regard to their fitness. Church life was at its lowest ebb. But the tide was soon to turn. In 1847 the city of Cape Town was created, and in 1848 its first bishop landed in South Africa, Robert Gray, that wise master builder to whom the whole Anglican Communion is today indebted for fighting the battle of independence and self-government for the Church. With his coming, St. George's attained the status of a Cathedral.

The bishop found little to encourage him in his Cathedral church. It was poorly built of soft brick covered with stucco; it was burdened with a heavy debt; there was no dignity of worship and but little spiritual life among priests and people. In his earlier letters Bishop Gray spoke of his hope to begin a new Cathedral church of a more worthy kind. But he soon found that all his strength and all the funds at his disposal must be given to the greater task of building up the spiritual fabric of the Church in his vast jurisdiction. There was everything to be done, new dioceses to be formed, churches and schools to be built for the urgent needs of Church people thinly scattered over the whole of South Africa, a constitution to be

* Formerly Editor of "The Church Times" in England who is now living in Cape Town. Dr. Day prepared this article at the request of the Dean of Cape Town, the Very Reverend J. C. H. Brooke.—Editor's Note.



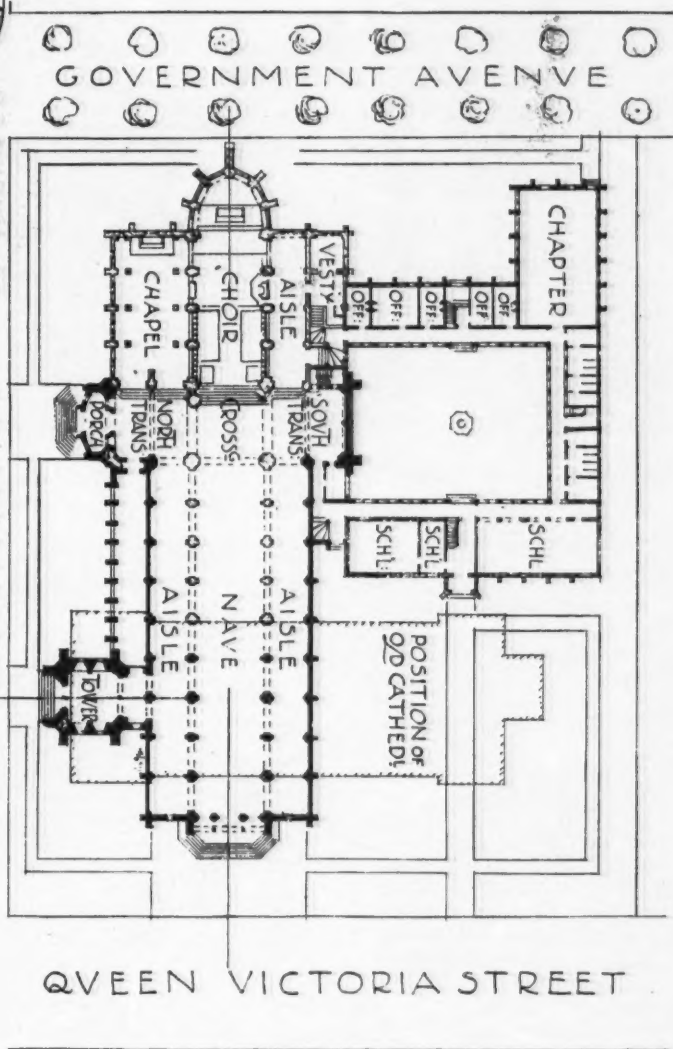
OLD BUILDINGS
AND DEMOLITION-
NEW BUILDINGS
ALREADY ERRECTED.
FUTURE
BUILDINGS

WALE

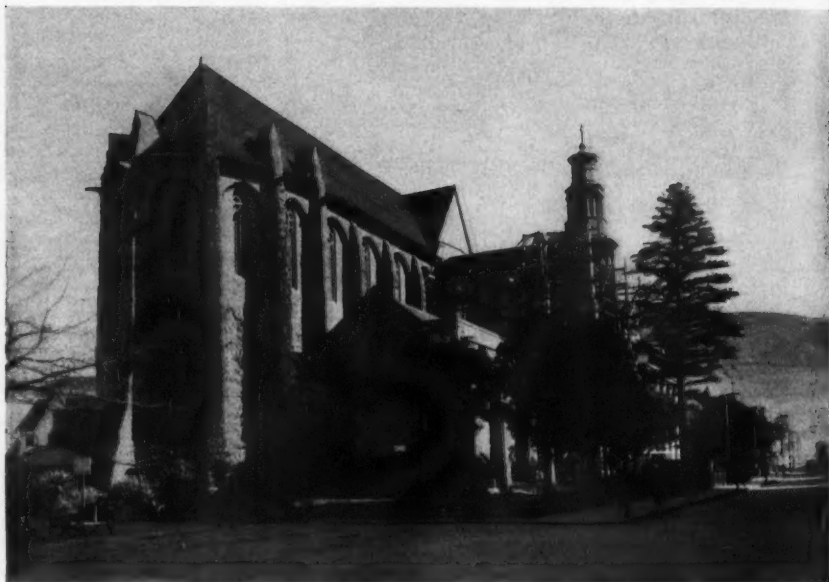
STREET

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GROUND PLAN INDICATES NEW DEVELOPMENTS



THE CATHEDRAL OF ST. GEORGE AS IT LOOKS TODAY

framed for the nascent Church of the Province, and heavy expenditures of many kinds to be met. Bishop Gray was able to effect a few interior improvements in the Cathedral. No more could be expected from one who in an episcopate of five and twenty years effected a greater work than any other bishop of his time.

To him succeeded Bishop West Jones. He also wished from the day of his landing to have a Cathedral church more worthy of its place in the mother city, and its rank as the mother church of South Africa. But he had to wait for thirteen years while more clamant needs were being met, until in 1887 his diocesan synod resolved that the time had come to make a beginning. By 1901 a sufficient fund had accumulated to warrant the laying of the foundation-stone by the Duke of Cornwall and York, the present King of England. The work went on with interruptions from war and economic troubles, but in 1906 the crypt was opened, and the superstructure began to rise above it.

The Sanctuary, Choir and a south chapel dedicated in honor of St. David of Wales were built in memory of those who fell in the South African war. North of the Choir is a larger chapel of St. John, the memorial to Cape Town's second bishop and first archbishop, Dr. West Jones, who in an episcopate of thirty-two years extended and consolidated the work of his great predecessor. Westward of the Choir were built four bays of the new Nave, with a south aisle, not all to their full height, and the western part of the old Cathedral was joined to the new building. So, by an ingenious device which disregarded the temporary incongruity of its exterior, a fairly spacious Cathedral church became available for use. The new work was dedicated in 1913.

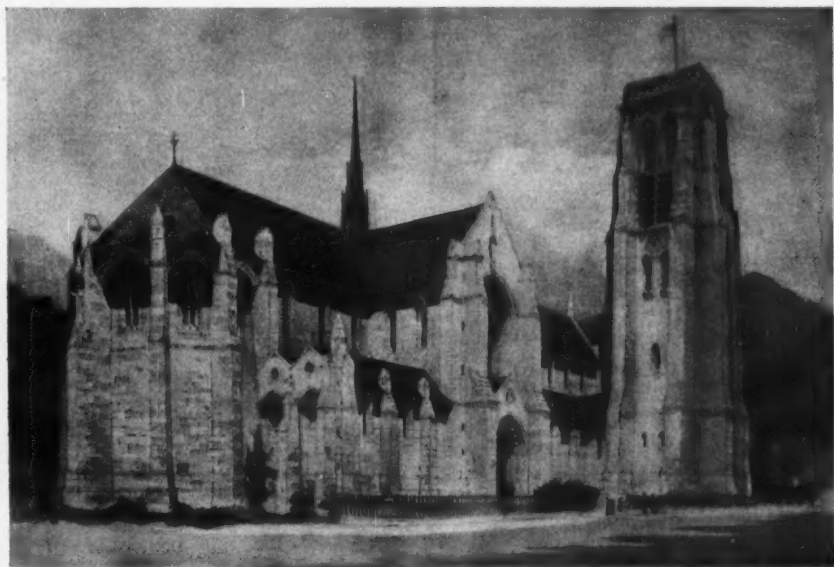
Since then the work has gone on as steadily as the World War and economic depression have allowed. The first Cathedral has now almost all disappeared. Its eastern bays were taken down a few years ago to make way for a Church House which accommodates

the splendid diocesan library and the diocesan and provincial offices. There were those who saw its demolition with some regret. It had witnessed events noteworthy in the history of the Church in South Africa,—the enthronement of its first bishop, the consecration of Charles Mackenzie, first of a line of hero-bishops in Central Africa, the deposition of Bishop Colenso for heresy, and the consecration of his successor. But it was in itself a building unworthy and outworn.

In spite of its incompleteness, St. George's Cathedral impresses everyone by its interior dignity and beauty. Sir Herbert Baker took for its *motif* the Gothic of France,—Gothic adapting itself to brilliant sunshine. It is of great height, and depends for its effect upon fine proportion, and the strong continuous lines of simple mouldings. Only in the tracery of its windows is any delicacy of detail attempted; the Table Mountain stone, of a beautiful warm yellow, does not lend itself to intricate carving. Its windows are for the most part narrow and

high up, to avoid glare, and many of them are already enriched by glass of exceptional beauty from English ateliers. Color is given by the surroundings of the High Altar, in mediaeval arrangement, and by the great rood with St. Mary and St. John which at present hangs in front of it.

In a few months' time the North Transept will be completed. It will open by two arches into the Chapel of St. John, and will present to a principal thoroughfare a very dignified porch and a great window of seven lights. The window-scheme will present in stained glass our Lord in glory, surrounded by the great saints of Africa, and the pioneers of missionary work in recent times. We are glad to think that our new Transept has been built as so many ancient churches were built, in pure masonry, by a very small number of skilled masons, steadily working year in and year out, and its cost met by the small gifts of very many rather than by the munificent gifts of a few. A year or two ago a range of new vestries was added, to



SIR HERBERT BAKER'S DRAWING OF THE COMPLETED CATHEDRAL
Showing the North Transept, which is now nearly finished, and the Tower.



FRENCH GOTHIC GIVES INTERIOR MOTIF

the south of the Choir.

For the time being, that exhausts our resources. South Africa contains great wealth in gold and diamonds, but is not itself very wealthy, since much of its capital is held overseas, and not by Churchmen. South Africans of Dutch descent are for the most part members of the Dutch Reformed Church, and Churchmen are in a small

minority. And ardently as we desire the completion of our Cathedral by the building of the rest of the Nave, with its important West Front, and of the tower which will crown the mother city, we may not divert to it any funds which are needed for even greater work. The Church of the Province of South Africa has great missionary commitments. The non-Europeans of the country out-number by three or four to one the white population, and they are not yet wholly won to Christianity. We have been far outstripped by other Cathedral builders. Cathedrals begun long after ours are already finished. We have to be content to go on slowly, as funds come in, leaving to those who come after us the task and the glory of finishing, glad to bequeath to them something which is worthy of completion, and which we have rejoiced to begin. After all, many of the great English Cathedrals had their building spread over centuries.

New provinces will arise northward, as the Church extends her borders, but St. George's will be the mother church of all. She remembers that she is herself a daughter of Canterbury, with sisters in every part of the world. Her century of history is but a moment in the life of the Church; she looks to the future with clear vision and confident hope.

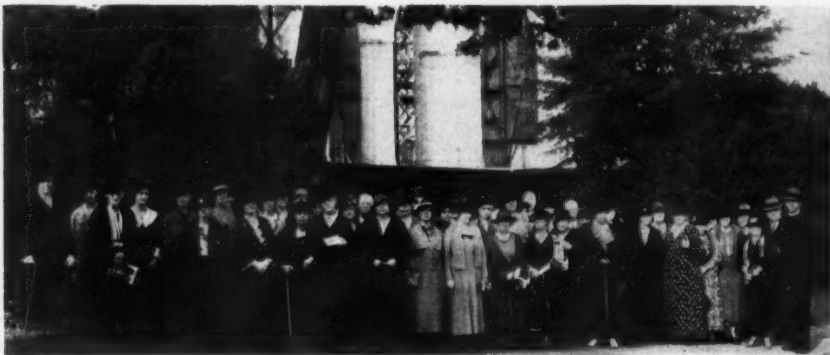


Photo by St. Alban's News

WHEN PARISH PILGRIMAGES COME TO MOUNT SAINT ALBAN

Women of Zion Parish in Charles Town, West Virginia, with their rector, Canon John W. Gummere, formerly of Washington Cathedral staff.



Reproduced by courtesy of the British Museum

THE NATIVITY AND THE ANGEL AND THE SHEPHERDS

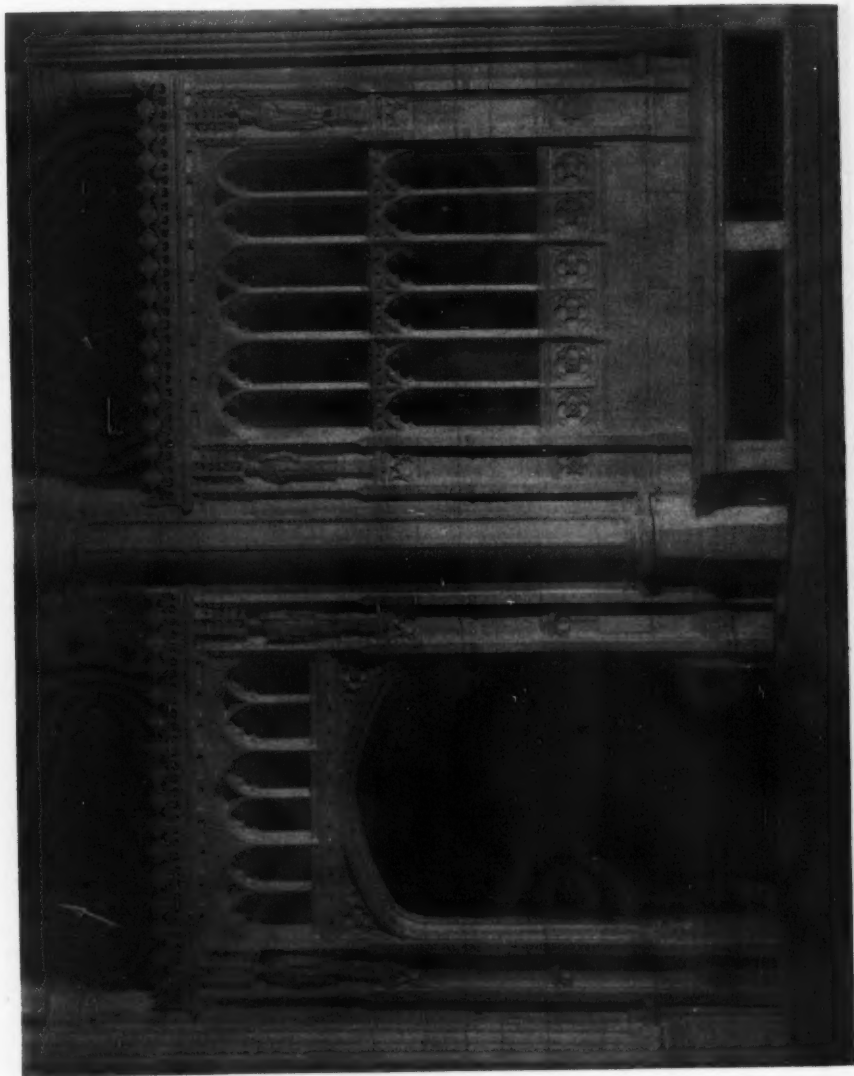
Being the initial "P" from a Florentine choir book of the late 14th Century. The miniatures are additions of the late 15th Century in the style of Attavante.

Eight hundred pilgrims visited the Cathedral of Our Merciful Saviour in Faribault, Minn., for the Bishop Whipple memorial service on November 2nd. The Bishop of Colorado was the preacher.

The Pro-Cathedral Church of the Redeemer in Calgary, Alberta, Dominion of Canada, has received a £25,000 legacy from a former member of the congregation who had returned to England.

CARVED SCREEN
MOVES PILGRIMS
BY ITS BEAUTY

New loveliness is found in this corner of the North Transept with its stairway leading to the crypt chapels. * * * In the four niches are "small statues of great men, Christian pioneers who raised statecraft to a higher level"—Edward the Confessor, William of Wykeham, Suger—Abbot of Saint-Denis, and Louis IX of France.



Photographs for this article
by R. T. Beede & Sons

Four Master Builders of Church and State

Why Their Statues Adorn the Beautiful Stone Screen in the North Transept of Washington Cathedral

By Agnes Peter

THE recently completed stone screen in the North Transept at the head of the steps leading from the crypt to the main floor of Washington Cathedral is already a source of interest to many pilgrims. Behind it, but not yet in place, the two stained-glass windows will add materially to the beauty by making even more effective the intricate carving of the cresting, rosettes, and canopies and the delicate open tracery through which the ever varying light will colorfully shine.*

In the four canopied niches are small statues of great men who were master builders of State and Church, Christian pioneers who raised statecraft to a higher level; men who recognized definite obligations to the claims of common life in the service of common welfare and who, obedient to the teachings of Christ, both by example and vision, extended His kingdom far beyond the years of their mortal life.

The first figure, beginning at the north, is that of Edward the Confessor. The greater part of his life he spent in exile, in a religious house in Normandy, from which he was recalled to be crowned King of the English people. An ascetic in the hands of his powerful warlike nobles, he appeared a weakling in a rough age, but his care for the interests of religion has proved of lasting good to England, and his personal goodness, love of justice, and desire for wise laws endeared him to the common people.

He died in 1066, leaving his country in the hands of the Normans, his body enshrined in Westminster Abbey, and the fruit of his spirit to the

English nation. He left the Abbey, begun but not finished, as an enduring monument to posterity. From within its walls the voice of England's mighty dead has mingled continuously with the living tones of thronging pilgrims and rendered praise to God and thanks, mayhap all unconsciously, to Edward for the adventure of faith which the last King of the English left to the English-speaking world.

Next, to the south, is the figure of William of Wykeham, an outstanding personality of the Middle Ages, "without whom they did nothing," wrote Froissart in his Chronicle. The Castle of Windsor was largely his work when he was surveyor, architect and chief warden to Edward III, King of England.

From a great civil career which stretched before him, he turned aside, preferring to take Holy Orders; but so rare was his ability and so great the country's need of his integrity, that he was called to serve the State as Lord High Chancellor, and the Church, as Bishop of Winchester.

Toward the end of his life he began the remodelling of his own Cathedral, but did not live to complete it. Of the many institutions of learning he founded, New College, Oxford, is as new in spirit today as when he brought it into being, and St. Marys at Winchester rightly earned for him the honor of being father to the English system of great public schools for boys.

From his foundations generation after generation of young students have carried ideals of honour, integrity, goodness, and a budding consciousness of responsibility built on Christian tenets, later to flower into a steadfastness of right thinking—right thinking which has stood firm

* This portion of the East Side of the North Transept has been selected by Mrs. William T. Hildrup, Jr., of New York City, as a memorial to her husband.—Editor's Note.





when, from time to time, less sure foundations have given way under earthquakes which have rocked the kingdoms of the world.

The third figure of the niches is that of Suger, Abbot of Saint-Denis. A child of unknown parentage he was left at the Abbey where he was educated and of which he later became Abbot. Between him and another lad also there, a prince, heir to the throne of France, Louis le Gros, a friendship sprang into being destined to be lifelong and so true and sincere that Suger, a historian of no mean ability, wrote a biography of this same Louis VI, which is now one of our chief sources for the history of that period.

He not only fought side by side with his King, but proved himself a trusted councillor. He carried into effect reforms to the betterment of the realm and of churchmen. He improved con-

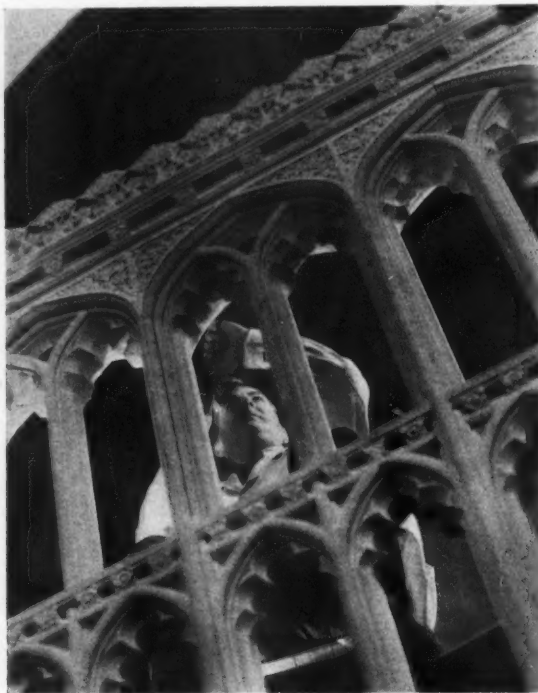
ditions of the working man, ensured the safety of travellers, made possible the freedom of cities, unified the interests of the nobles, increased the prosperity of the country, and made peace between peoples.

After the death of the King, he continued a faithful steward to his son and successor, Louis VII, and served with success and rare ability as Regent of France during the three years' absence of the young King on the Second Crusade.

When he rebuilt the Abbey of Saint-Denis on a grander scale, Gothic windows were introduced, and the edifice became a deciding influence and true starting point in the development of Gothic architecture in the western world. To him were drawn craftsmen and master builders, who in their turn schooled others, until the renown of the workers of Saint-Denis spread in-

to all lands. Small companies of them went forth to aid in building the great Cathedrals which began to spring up everywhere. Even to England they were sent and the romance of their work and the glory of the stained-glass through which the Christian message shone forth lingers as an ideal even to our time.

The last of the figures in the screen and furthest to the south is that of Saint Louis, the ninth of his name to be King of France and of whom two great free-thinkers, Gibbon and Voltaire, have written in this manner, "He united the virtues of a King to those of a Hero and to those of a Man," and "Never has it been accorded to a man to push virtue further." Such was the testimony of men to the



ITALO FANFANI CARVING MEMORIAL SCREEN

character of the last of the Crusaders of the Middle Ages. Twice he essayed to regain the Holy Sepulchre, for Christendom, dying on the second expedition, at Tunis, after a reign of forty-four years "hungering and thirsting after justice."

For the Crown of Thorns and other sacred relics, he ordered to be built the Sainte-Chapelle of Paris. The glory of its stained glass and its pictured story of Holy Scripture is known to all. Less tangible but no less enduring has been his character, the ability which made him respected, the compassion which caused him to be

trusted and the finer courtesy which made him beloved. These qualities live on among his people and the shrine is indeed a memorial of all that was kingly in the faithful steward who built it unto the Master whom he loyally served.

Four men, four links in the chain of Christian statesmen,—churchmen and builders — themselves symbolic of countless others whose names unknown have no less become links in the ever lengthening line of those who have by integrity of spirit rendered to Caesar the things that are Caesar's and to God the things that are God's.



PROPOSED EXTENSION TO BLACKBURN CATHEDRAL IN ENGLAND

In order to double the seating capacity of Blackburn Cathedral, its clergy and friends have announced an effort to raise approximately \$900,000 to carry out the architectural plan of W. A. Forsyth, F.R.I.B.A., indicated in the above drawing, which appeared recently in "The Church of England Newspaper." The existing edifice with its galleries holds about 1,200 worshippers. Additional seating accommodations to be distributed in the present Nave, two large new Transepts, two lesser Chapels and the new Choir with Presbytery will provide for congregations of 2,500, exclusive of 100 seats for clergy and choristers. Local Lancashire materials and workmanship will be employed throughout. A large central octagonal Tower will crown the completed structure.

*The Church Must Help Defeat Crime**

By the Bishop of Washington

The Church readily and gladly supports the efforts of the Attorney General, through a great national conference, to mobilize the moral forces of America in the interests of crime suppression and a more drastic enforcement of law. This action is most timely. Recent years have witnessed new and glaring examples of lawlessness, examples that, unchecked and unrestrained, must issue in conditions threatening our peace and our security.

A form of civil strife is manifest. Emboldened and organized criminals defy civil authority and brazenly attack our most treasured institutions.

The home is invaded, the most despicable and heinous of crimes are wantonly committed. Men, women and children are imperiled and frequently murdered; officers of the law and civilians alike are shot down upon our public highways and racketeering in sinister forms is widely practiced.

A situation is disclosed that calls for the united efforts of all our citizens to combat and extirpate these evils.

One of the most serious and menacing aspects of this crime manifestation is the part that youth plays in its nefarious practices. The high percentage of capital offenses committed by young men, frequently by boys, is appalling. Obviously, our character-building institutions—the home, the school and the Church—have signally failed to maintain the ethical and moral standards of those who constitute the growing army of youthful criminals. It has been well said that “we are raising up a generation of lusty young pagans, and sooner or later they will make havoc of our institutions.”

The Church and its members in particular must address themselves to a situation that grows increasingly menacing. They must sustain the law enforcement authorities, but beyond this they must be made alive to their responsibilities to deal more definitely with conditions that promote and encourage crime. Failing in this, they jeopardize the home and imperil our existing institutions.

The present hour is a grave one. All loyal citizens are called to a sustained effort that crime conditions may be abated. A new kind of civil war is on and it must be met and courageously dealt with. Crime and the criminal must be defeated.

*Greeting read by Canon Anson Phelps Stokes for Bishop Freeman at Evensong on December 9th, when an inspirational service was held for the National Conference on Crime, called by the Attorney General of the United States. The Honorable Homer S. Cummings and eight members of his staff were present. Addresses were delivered by the Reverend Russell J. Clinchy, minister of the Mount Pleasant Congregational Church in Washington, and the Reverend J. Campbell White, LL.D., minister of the West 44th Street United Presbyterian Church in New York City.

The Pathway to Peace*

And the Individual Citizen's Share in Strengthening Its Spiritual Foundations

By the Honorable Francis B. Sayre,
Assistant Secretary of State

SIXTEEN years ago we signed the Armistice which we hoped and trusted would launch a new era of world peace and reconstruction. We looked ahead to a day of peace and security, won, not through armed power,

but through law and cooperative effort. We glowed with a magnificent new conception of international life. We felt somehow or other that we had conquered war.

Today the dream has faded. We are caught in the sweep of old currents of prej-



F. B. SAYRE

udice and national rivalries. The New Day which we had thought awaited only the signing of the Peace Treaty has not come. In the place of magnificent hopes have come discouragement, disillusionment, cynicism. The voices of Woodrow Wilson, of Briand, of Stresemann are silenced. Everywhere today there stalks the gaunt specter of *fear*. Today our thoughts are on the brave lads who sailed across the sea seventeen years ago, and who, many of them, gave their lives—for us. They sailed across on a great Crusade, as they hoped, to *end war* and to make the world safe for democracy. We resolved then (as I believe, all of us here resolve now), before God, *not to let them die in vain*—to give our best, as they gave their lives, to *end war*, to achieve peace.

But peace will never come through

mere *emotional* appeal or through mere *sentimental* aspirations. It can come only as the result of hard, constant work, *brainy planning*, and bold *initiative* by determined groups with their eyes wide open to the grim, stark *realities* of our world today.

We went to war to end war. Well, war is not ended.

The nations are spending more today on armies and navies than they were in 1913!

The disarmament conference, after years of preparatory work, after thirty months of discussion, is all but broken down. The future of the 1935 Naval Conference looks *very dark*.

The League of Nations has suffered staggering blows in the withdrawal of Germany and Japan from its membership. Its prestige has been weakened by its manifest inability to prevent the taking of Manchuria.

The international horizon is darker today than it has been for sixteen years. Japan and Russia threaten the peace of the Far East. Central Europe holds its breath with the coming of the Saar elections in January. A cruel war even now is raging in South America in the Chaco. The future of Austria still hangs in uncertainty.

Democracy in Europe is being challenged by autocratic dictatorships. The amazing power exercised today by Bolshevism, by Fascism, by Nazism, the growing disbelief in many of the fundamentals which we hold most precious, still further threatens the future stability and peace of the world.

Everywhere today is suffering. Unemployment stalks through every land. In every great industrial city men by the hundreds and thousands are walking the streets, unable to find the means of earning sufficient to feed

*An address delivered from the pulpit in the Great Choir of Washington Cathedral at Choral Evensong on Sunday, November 11, 1934, when prayers were offered "for all those who have laid down their lives for their country."—EDITOR'S NOTE.

their wives and children, suffering the bitter things of life. In England some 2,000,000 are thus adrift, forced into a life of idleness. In this country there are probably 8,000,000 human beings with no work to be had. The Federal Government through the *Federal Emergency Relief Administration* is now contributing directly to the support of about 17,000,000 persons.

These are *appalling* figures!

These are sobering thoughts. But they give no justification for *despair*. Peace will never be won without *courage*. The present world situation must be seized upon, *not* to discourage us, but to throw a flood of *light* upon truths which we must learn, if we are to win *peace*.

Through bitter experience and through suffering lies the pathway to peace.

In the first place, we must realize that peace and security and international understanding have roots that go too deep to be gained in a night by mere *external* forms of organization. Neither the League of Nations nor the World Court, nor Locarno pacts, nor any other legal documents will of themselves achieve world peace. World peace is the fruit of the *spirit*. It can come only through spiritual understanding and desire in people's hearts. Thank God, that it is so! Mere external bulwarks against change will not bring peace.

Life can never be static. Human endeavor means continuous change. Whatever devices are evolved to prevent change merely result in generating and compressing gases which sooner or later will produce explosion. That is why mere organized international police forces *alone* to keep existing international frontiers from being changed will never be sufficient to guarantee permanent peace. If we are to find a lasting solution we must go deeper than that.

There cannot be peace without freedom of movement and international equilibrium. The stabilization of peace

depends upon the slow and careful building of a solid substructure of sound political conditions and healthy economic relationships between class-conscious groups and race-conscious nations. It is when political or economic conditions become intolerable that most men fight.

Unhappily, the present drive of world forces is strongly in the direction of the goal of economic nationalism,—a policy adopted in order to meet the profound maladjustments caused by the War, to make possible the balancing of international payments, and to protect national currencies. The tragedy is that each new device formed for defense in the economic struggle for existence becomes in turn a new weapon to intensify and make more deadly the struggle.

Economic nationalism is a stream which, once embarked upon, carries nations down its boiling, whirling currents at an ever-increasing pace, far beyond the point originally envisaged; and *white water lies ahead*. By the arbitrary act of an imports or exchange control board, or by special treaty arrangement, a whole market may suddenly be destroyed and the economic *life* of an unoffending third nation threatened. The danger is that nations, like men, may prefer to fight rather than starve.

Surely economic nationalism is not the pathway to peace. The stabilization of peace demands the vision of statesmen and the courage of fighters, who know that the present sweep of the world toward economic nationalism, if unchecked, leads toward disaster and who have the grit to oppose and fight it.

Another deep-lying truth that we must not forget is that a Government cannot rise above its source of power. In a democracy like our own, it is the state of public opinion and popular desire which ultimately determines peace or war. If among the rank and file of people the spirit of chauvinism, the selfish goal of national self-aggrandizement, the drive of material-

ism, is uppermost, the government sooner or later will be forced into policies which make for war. No government can permanently follow policies which make for peace, except they be built upon the understanding deep-rooted desires of the millions of individual citizens that constitute the nation. Here is where you and I can take a part—and a very *real* part in shaping the issues of war and peace.

Once we face the fundamentals of the situation, the share of the individual citizen—you and I—in building for peace becomes of transcendent importance. If we are to gain peace, we must build for it a *spiritual* foundation. The breakdown which we see all around us is the breakdown of external organization supported by material force. The whole world today is in a state of gross materialism. Selfishness and greed and corruption and war are the natural fruits of materialism. The seemingly insoluble national and international problems that close us in on every side are largely the direct result of materialism. The only direction in which I can see hope for reaching permanent solutions is the way of Christianity. Christ understood human hearts and fathomed the deeps of human life as no one before or since. Until we have the courage to apply more fearlessly the principles He taught to our national and international problems, we are like children groping in the dark. Particularly is this true in the international field.

Here no one questions the superiority of the method of material force. Deep inbred in every one of us is the belief, born of centuries of repetition, that security depends in the last analysis upon guns. Upon that faith Germany risked her all in the opening decades of the twentieth century: slowly she built up by years of patient effort the most magnificent armament the world had ever seen. She stood as the exponent par excellence of the force method. And when in 1914 the storm broke, and the German ad-

vance swept across Belgium, how pathetic seemed the heroic attempt of the little Belgian army to stem that relentless force moving southward! Yet when the Treaty of Versailles came to be written it was Belgium which sat on the winning side; and Germany lay crushed—utterly crushed—in spite of—nay, because of—her incomparably magnificent armament. In all history has there ever been a more striking or pathetic picture of the utter futility and disaster of material force?

Yet our civilization continues to believe—implicitly—in material force as the strongest power on earth.

But Christ seems to stand for an altogether different belief. According to His teachings, the force method won't work. The source of maximum power, He teaches, does not lie in force or compulsion. For force only generates counter-forces; violence breeds violence; in time the counter-force and counter-violence will prevail to overthrow the original force. The real source of maximum power lies in love, understanding, spiritual appeal. It is an amazing statement, contrary to every belief of our time. It is revolutionary. It is audacious. Can one dare to believe it?

Christ taught that love is of more downright power than material force; for material force is powerless to touch men's spirits. Win another's spirit, and you have achieved a permanent result; gain your way against his will by force and you have achieved nothing. Napoleon, the dictator of all Europe, through material force only succeeded in generating a counter-force which in 1814 destroyed all that he built. Once you win a man's spirit his force will eventually be fighting on your side. Hence, said Christ, the source of maximum power lies not in material force but in spiritual appeal. And on that brave faith Christ dared to stake His life.

He died a felon's death without a soldier to defend Him—the very negation of material force. Men called Him a fool and proved to themselves

that His life was an utter failure. But in His life and in His death He generated a spiritual force that has turned the world upside down. Never before or since has the world felt power of such dynamic force as His—so profound in its bearing upon all human life, so far-flung in its effects and repercussions. Measured in concrete results, no power the world has ever known has been comparable to His. How do the materialists explain it? Yet actual experience seems to be pointing ever more clearly to the fact that it is *right*.

Again, one is struck by the fact that in the field of international affairs, amid a welter of discouragement and threatened disaster, the most hopeful and encouraging approach to a solution lies along the very pathway which Christ pointed out 1900 years ago. If the World War has proved anything, it has proved the breakdown of the old methods,—the positive danger of seeking security through gunpowder and poison gas. It brought disaster to victors as well as to vanquished. *Huge armaments breed fear, and fear breeds hate, and hate breeds war.* Today no state single-handed can conquer the world. Only as a nation proves by its policies and activities under stress that its deep lying purposes and ideals are cooperative and for the good of all humanity, will it win the trust and confidence of other nations; and only thus can real security be had. For the outcome of every modern war of world importance depends, not on the armaments of any single nation, but upon the alignments and groupings which take place before and during hostilities; and these war-deciding alignments depend in the last analysis upon such intangibles as international confidence and understanding and community of purpose,—upon the degree of international cooperation which has interlocked the interests of various nations. Guns and battleships no longer measure security; other factors have become more potent. A nation which

chooses to refrain from international cooperation or to strip itself of its friends is depriving itself of its surest defenses. In spite of the profound and passionate faith of our civilization in the force method, hard experience seems to be driving nations further and further along the road of cooperative activity.

With these thoughts in mind, as we look out over the international horizon there is, after all, much to hearten us. Since the World War we have witnessed extraordinary progress in the system of international cooperation organized under the League of Nations. The very fact of its continued existence through these terrific post-war stresses and strains for half a generation bears eloquent testimony of progress. And, as was true of the stormy years following the creation of our own Federal Constitution, every year it is growing more indispensable. A genuine World Court, which for centuries has been the dream of the ages, was finally achieved in 1920, and has won such international confidence that most of the nations of the world have agreed to submit to its compulsory jurisdiction.

An International Labor Organization has been created to deal with the labor problems of the world, and this successful organization was joined by the United States last June.

In our own country the recall of our marines from Haiti, the repeal of the Platt Amendment in the Cuban treaty, the embargo on the export of arms to Bolivia or Paraguay are encouraging signs of progress.

The movement for peace throughout the world is growing all the time more intelligent,—less sentimental, less flabby. Every year it gains in strength. I venture to say that more genuine and intelligent progress toward world peace has been accomplished during the past sixteen years than in the preceding sixteen centuries.

Of a certainty, the spirit of Woodrow Wilson still lives. Yet, in spite

of all this there are certain facts we cannot blink.

The tragedy of our modern civilization is that with all our multiplication of the productivity of labor and consequent material wealth, with all our scientific knowledge with which to fight disease and material ills, with all our modern resources for the up-building of our civilization, the spiritual foundations upon which all individual, all national, and all international life must inevitably depend, are cracking ominously. It is as though we could see rifts beginning to appear in the foundation walls upon which rests some great Cathedral. Enduring spiritual truths are being lost sight of or forgotten; we are losing our faith, which is the only foundation of true courage; we have lost our sense of spiritual direction. As an inevitable consequence we are losing our ethical and moral standards. Expediency is coming to take the place of conviction and principle. Without a common acceptance of fixed ethical and moral standards civilization cannot go forward.

Especially is this true of the international world. In judging the conduct of nations we are almost lacking in moral standards. Among individuals we have learned through the slow course of centuries that the sacredness of obligations lies at the very foundation of the trust and confidence vital to the continuance of modern civilization. But in the international world the keeping of obligations is coming to be regarded too often as a matter of expediency. Among individuals we have learned that thievery and robbery shake the very foundations of our security, and our ethical standards will not tolerate such conduct. But among nations, thievery and robbery are quite respectable if practiced by the powerful; in the international world there is no ethical standard of sufficient potency to restrain it. Killing among individuals we abhor; killing among nations, if done in the name of patriotism, we

applaud.

It is time we awoke to the fact that civilization depends upon accepted moral standards among nations no less than among individuals. It is time that we realized that materialism and greed produce suffering as surely among nations as among men. It is time that we learn that security and happiness in the world, as well as in the home, depend upon the restraints that are born of spiritual concepts.***

Whatever one's religious beliefs or predilections, one cannot deny that Christ was preeminently a Man of power. Never before or since has the world felt power of such dynamic force as His—so profound in its bearing upon all human life, so far-flung in its effect and repercussions. The sheer overmastering power that has flowed from His life and teachings has turned the world upside down as kings and captains of great armies could not. He understood life. He understood human nature, as no one else before or since, and the principles He taught are as fundamental and enduring as human nature itself. The teachings of Christianity sum up the highest and the truest experience of the race. As such, if they are applicable to individual human beings, they are no whit less applicable to nations, made up as they are of groups of human beings.

Here, then, is the magnificent task of the practical statesmen of the coming decades—to translate and make real Christian principles in the life and conduct of the nation, and thus in international life as well. This must be our goal. Nothing less can satisfy us. And this can be made possible only if the Christian men and women of our country imperiously demand it. Only along this pathway lies the road to lasting peace and to the permanent progress and achievement of our race.

It is a thrilling challenge to those who have the courage to follow Christ. Do you dare? Will you fight the good fight? Will you keep the faith?

ARMISTICE DAY TRIBUTE TO WOODROW WILSON*

H E PAID the price of greatness by devotion and loyalty to the cause of peace. For this supreme cause he gave his life, but the sacrifice is not in vain. Today he looms so large, that as we look at him



DR. TAYLOR

and regard his impelling idealism, his loyal devotion, his comprehensive sympathy, his ardent patriotism, his compelling vision of peace and the sacrifice of his life, we say, "We shall not look upon his like again." The coming years will bring out his greatness with finer definition and the world will get a true perspective of his noble life. Men shall appraise him higher; they will realize the genuineness and the sincerity of his life as they contemplate

him detached from the noise and din of partisan strife.

His vision of peace will become clearer and clearer as men will catch something of its surpassing splendor. Posterity will fix a just appraisal of this man.

His splendid resignation and undaunted faith in his last days are inspiring. In a letter to me in June, 1923, he sounded a lofty note of faith and trust in God when he said: "I sometimes get discouraged at the exceedingly slow progress of my recovery, but I am ashamed of myself when I do, because God has been so manifestly merciful to me, I ought to feel much profound gratitude. I believe that it will turn out well, and whether well or ill, that it will turn out right."

He is saying as another heroic martyr to a great cause said: "I have fought a good fight: I have finished the course; I have kept the faith."

In all due reverence we say of him that in a time of the nation's need, God sent a man into the world; a man of intellectual power, of great spirit and purpose, of moral and spiritual idealism; a man who was a seer and a prophet of peace, to be the leader of his nation and a friend to the world, whose name is Woodrow Wilson.

*Extracts from the address delivered by the Reverend James H. Taylor, D.D., pastor of the Central Presbyterian Church in Washington, at the annual Armistice Day commemoration of the World War President in the Bethlehem Chapel of Washington Cathedral.

What Is a Cathedral for?*

By the Dean of Chichester, the Very Reverend A. S. Duncan-Jones

I N these days of rapid changes, and of want of regard for old institutions, it is difficult to write hopefully of such ancient foundations as are Cathedrals." These gloomy words were written sixty-two years ago by Sir Frederick Gore Ouseley. He was an accomplished musician, whose devotion led him to found at Tenbury the College of S. Michael, so that when

the glory had departed from the Cathedrals there might still be one place where every day the praises of God might be sung according to the Anglican rite, and with the music that, during more than three hundred years, had clustered round it. It was only some forty years before that reform, much needed, had been forced upon the Cathedrals by a Royal Commission. But it was reform from outside, it was chiefly financial, and it had hardly touched the inner essence.

But already when Ouseley wrote, by

* An article published recently in "The London Spectator" and suggested for reprint in *THE CATHEDRAL AGE* by the Reverend S. Parkes Cadman, D.D., L.L.D., member of the Council of Washington Cathedral.—Editor's Note.

his efforts and those of many others, Benson, Harvey Goodwin, Howson, Goulburn, Mansel and Church, new life was stirring. Though progress has been slow, it has been solid, and the Cathedral Pilgrimage of 1934 is some measure of its solidity. Yet how many of those who are drawn by the magic of these great shrines could give a clear idea of the purpose for which they are intended? The majority would still probably say that they were magnificent monuments of the past, whose main function now was to provide a setting of the daily performance of rather elaborate music. Though the Cathedrals of England are far better known as buildings than they were in Dickens' day—largely owing to the fact that they are now free and open—a boon for which English people have to thank Mr. Bennett, the Dean of Chester, for it was he who had the courage to lead the way—it is doubtful whether their life is better understood than it was when the curious description of Cloisterham was written by the author of *Edwin Drood*.

A Cathedral is essentially the home of a religious fraternity whose duty it is corporately to offer to God the daily round of prayer and praise contained in the offices of the Church. This is the conception of a Cathedral to be found in all parts of the Christian Church. In an Anglican Cathedral the rites will, of course, be those of the Book of Common Prayer, with its rich yet restrained phrasing. The regular services are carried out by the clergy whom the bishop has chosen to be his council or senate. It is essential to this right performance that as many members of this community as possible should continually take part, otherwise the corporate character is lost. It is not essential that there should be any other worshipers present. The services should be rendered with as much dignity as the resources of each Cathedral allow. To this end the fraternity should have at its command some assistants who are musically capable, and others who will

perform the ceremonial functions without which the music may grow top-heavy.

The revival of these ideals has wrought great changes. The daily presence of a number of canons has replaced the anomaly of "the canon in residence," and the full Prayer Book use of Matins, Holy Communion and Evensong has come into its own. Dr. Ralph Adams Cram, the well-known American architect, once said that there was nothing so abhorrently devoid of beauty as the morning service in a typical English Cathedral. "Apart from the singing, which is marvellous in its technical perfection, there is nothing which can be considered acceptable as an approximation to true religious ceremonial, and the whole is typified by the exit of mace-bearing beaules, heading a dignified procession of clergy, canons, choir and congregation after the conclusion of solemn High Matins, leaving there patient old clergymen, not to sing, but to say the remainder of the Communion Service." All this is quietly passing, and its place being taken by what Dr. Dearmer described in *Spec-tator* as "the larger (though not less



FABRICS ARE SPIRITUAL AND STONE

loyal) measure of ceremonial which conforms to the wholesome and beautiful standard which the Prayer Book provides in the Ornaments, Rubric and other directions."

It is the Chapter services that are the life-blood of a Cathedral, the element that preserves it as the heir of a great tradition and not a mere piece of dead antiquity. Their spirit can be felt in the building when they are not in progress. Not many outsiders may wish to assist at them continuously, but they will receive inspiration from the knowledge that they are unceasingly offered, and some of their fragrance will fall upon them as they drop in for a few moments in the morning on their way to business, or in the evening as they return home.

But if the Cathedral primarily exists to be the setting of solemn daily services by the Chapter and its assistants, the Chapters have also always aimed at welcoming the general body of citizens to other forms of worship suitable to their needs. In the Middle Ages there was the People's Altar outside the Choir. Today in many Cathedrals it is restored, and forms the focus of popular worship. Chapel and Nave are the scenes of services of communion and instruction for lay folk at all sorts of times. Experience at Chester and Liverpool and elsewhere shows that when there are great gatherings of civic and other public bodies, of friendly societies, of Scouts or for services at Armistice-tide, it is far better to have something designed for the occasion than to attempt by Procrustean methods to force Matins or Evensong into an unnatural and unconvincing shape. Not the least encouraging sign of the times is the

evidence that is cropping up in Cathedrals, new and old, of a new instinct for liturgical art, one that has learnt from the great tradition of the past, but which can direct its knowledge to modern needs.

There is a third kind of activity to which the Cathedrals lend themselves, and for which they should certainly be used, as they are in other countries. They form an admirable setting for the performance of noble music out of service-time. The Three Choirs Festival at Gloucester, Hereford, and Worcester is the most famous example. Miss Fanny Davies took a welcome step when she began to give pianoforte recitals in a Cathedral. Miss Jelly D'Aranyi's generous tour of the Cathedrals showed to many how an inspired rendering of great music can gain infinitely in its power to lift the soul to higher things by the sacredness of the background these Houses of God provide.

In all these ways the English Cathedral is making for itself a more deeply rooted place in the affections of the English people. Better sense of proportion and richer life are winning their reward. In an age which is not less markedly one of rapid change than was the period in which Ouseley wrote, multitudes turn with expectation to buildings that speak by their solidity of that which changes not. The secret of the peace and strength they breathe is in their religious life. If that were gone, their power as reservoirs of hope would ebb. If they are to continue, they will need understanding friends, ready to preserve the spiritual fabric with the same enthusiasm that the structure of stone calls forth at present.

THE CATHEDRAL THROUGH THE STORM

For the photograph reproduced on the cover of this issue of *THE CATHEDRAL AGE* our readers are indebted to the Reverend James G. Widdifield, Rector of St. Paul's Memorial Church, Grand River and Hubbell Avenues in Detroit, Michigan, who brought his camera when he came to a conference at the College of Preachers last winter. It shows the Apse or Great Sanctuary of Washington Cathedral and the pinnacles flanking the Great Choir, from the Pilgrim Steps. * * * "I have titled this picture, 'Through the Storm,' and to me, at least, it is very expressive," writes the Reverend Mr. Widdifield. "It is symbolical of the whole story of the Church through nineteen centuries."

The Union of States in Washington Cathedral

By the Honorable George Wharton Pepper

JUST as the governmental interests of the people of each of the forty-eight States are represented under the dome of the Capitol, so their spiritual interests are remembered in Washington Cathedral.

The Cathedral program for 1935 contemplates the setting apart of a week for each State, during which at all public services (both Sunday and weekdays) special prayers will be said for the happiness and welfare of its people.

To the great Sunday afternoon services, in addition to the general invitation to the public, the Senators and Congressmen from the State, as well as its Governor, will be specially invited, together with such of its citizens as are in Washington, either in Government service or as visitors. At this service the state flag will be carried in the procession behind the Cross and the National Color, and attention will be called from the pulpit or chancel to the State which is being commemorated.

The maintenance budget of Washington Cathedral includes among many other necessary items the stipends of the clergy, the cost of the music, and the maintenance expense of the Cathedral offices with their

manifold activities. As the endowment is very small, this budget must be balanced mainly by the free-will offerings of the people.

Twice the number of States is ninety-six, and by an interesting coincidence this corresponds with the number of thousands of dollars in the maintenance budget. Two thousand dollars a week for each of forty-eight weeks represents the equal share of the required total for which the people of a State may become responsible. This expense is less than that of some large city parishes and represents a reduction of more than 50 per cent over the budget of a few years ago.

The program above outlined has, therefore, the double merit of providing inspiring religious services at which the different States will be re-

membered in turn, and suggesting a feasible way to meet the expense involved. Individuals in each State are invited to unite in making an aggregate annual gift to this purpose averaging \$2,000.00, each State's share of the necessary total. If in the District of Columbia or in a State with large population more than \$2,000.00 is given, the excess can be used to supplement the gifts of peo-



THE STATE FLAGS IN THE GREAT CHOIR

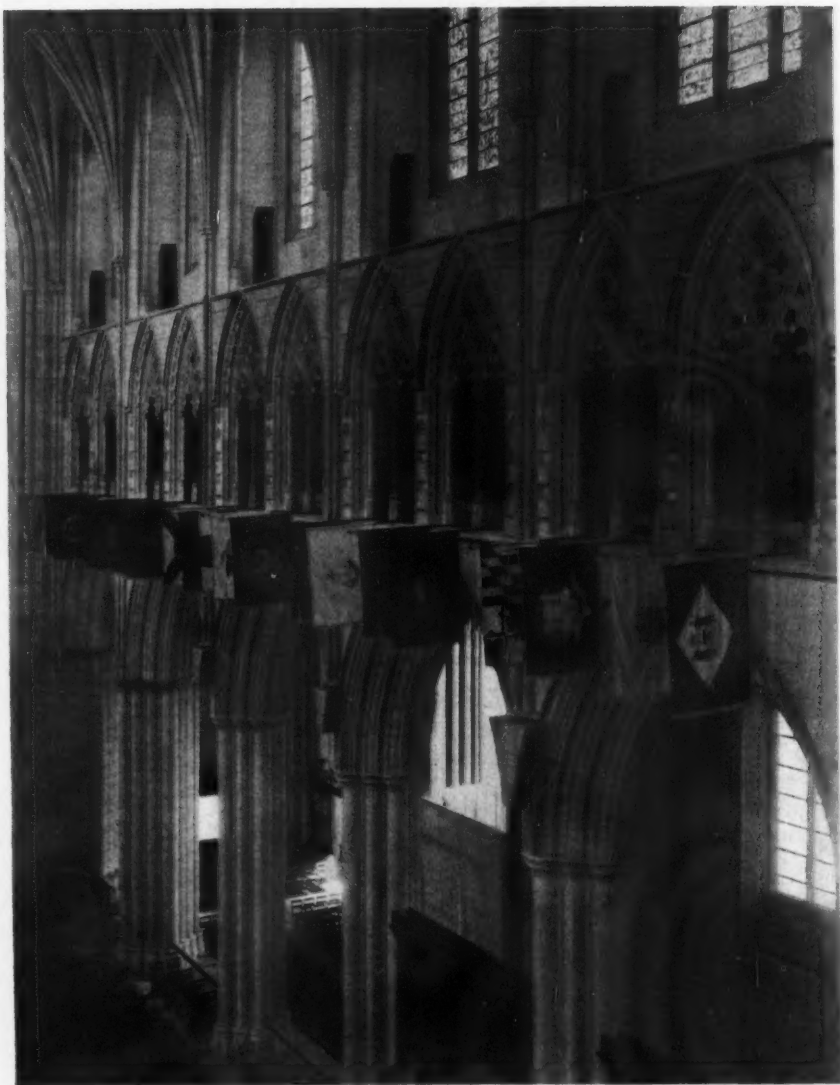


Photo by R. J. Bonde & Sons

"SYMBOLS OF THE STATES OF OUR BELOVED COUNTRY"

They hang from the Triforium Gallery alternating from north to south in the order in which the respective states entered the Union. This picture shows the group on the north or pulpit side of the Great Choir.

ple in a less populous State. The offering at each Sunday afternoon service will normally, when not designated for definite objects, be credited towards the quota of the State being specially remembered.

The Women's Committee in each State will decide what part of \$2,000.00 they will become responsible for raising and also will arrange with the Cathedral authorities for the allotment of a specific week to their State.

Anybody anywhere who desires to help carry out this program should send his or her check (drawn to the National Cathedral Association) to Edwin N. Lewis, Secretary, Washington Cathedral, Mount Saint Alban, Washington, D. C. Annual offerings of \$2.00 or more include a subscription to THE CATHEDRAL AGE.

TEN STATE FLAGS PRESENTED

The official flags of the following ten commonwealths were presented to Washington Cathedral during the People's Evensong Service on Sunday, October 28th:

Pennsylvania—presented by Mrs. Charles M. Lea of Devon, Regent of the Philadelphia Chapter, Daughters of the American Revolution, with Mrs. Titus as color bearer.

New Hampshire—presented by the National Society of the Colonial Dames of America in the state of New Hampshire with Mrs. William H. Schofield of Petersborough as sponsor and Mrs. Robert D. Reed as color bearer.

Kentucky—presented by Grand Commander John H. Cowles in the name of the Grand Consistory of the Ancient and Accepted Scottish Rite of Freemasonry in that state, and in memory of the donor's mother and father, Joseph P. and Martha A. Cowles. Judge James Quarles

sponsored the presentation and Judge Elwood P. Morey was the color bearer.

Louisiana—presented by the Bishop of Louisiana, the Right Reverend James Craik Morris, D.D., and members of St. Mark's Church in Shreveport, in memory of the Right Reverend Leonidas K. Polk, beloved First Bishop of Louisiana, and Lieutenant General in the Confederate Army during the Civil War. John R. Palmer of Shreveport was the sponsor and Miss Marilyn Wheless, a student at the National Cathedral School, acted as color bearer.

Illinois—presented by the Illinois Organization, Daughters of the American Revolution, in memory of President Abraham Lincoln, with Mrs. John M. Beavers as sponsor, and Stewart Labat as color bearer.

Alabama—presented in memory of Mrs. Rhett Goode by a group of her friends as a loving tribute to her patriotic service. Mrs. Hugo Black and Miss Elisabeth Poe were the sponsors, and Randolph Coyle, IV, grandson of Mrs. Goode, was the color bearer.

Nebraska—presented by Mrs. Alex H. Richardson in memory of her father and mother, Captain John Gregory Bourke of the 3rd Cavalry, U. S. A., and Mary Fulton Bourke. Mrs. Richardson sponsored the presentation with her nephew,



Photo by R. J. Bonds & Sons

DONORS WELCOMED BY BISHOP FREEMAN BEFORE PRESENTATION SERVICE

A PRAYER OF DEDICATION FOR STATE FLAGS

O Lord God Almighty, Supreme Governor of all the peoples of the earth, and the only source of strength, justice and peace; Look down on us, we humbly beseech thee, and be pleased to accept and bless these flags, symbols of the States of our beloved Country, which we here and now dedicate to thee for the use of this Cathedral. Make them to be as ensigns and beacons leading men to the love and service of thy Son their Comrade and Captain, as well as of State and Country. And beneath these banners may we find surcease of sorrow and trouble, the fulness of life, and entrance into the habitations of everlasting joy; through the same thy Son, Jesus Christ our Lord. Amen.

Morton Maish, as color bearer.

Utah—presented by Chauncey P. Overfield in memory of his mother, Mrs. Olivia M. Overfield. Miss Janice M. Overfield and Miss Muriel Overfield, daughters of the donor, acted as sponsors and color bearers, respectively. The Venerable William F. Bulkley, Archdeacon of the Missionary District of Utah in the Protestant Episcopal Church, also marched in the procession.

Oklahoma—presented by Mrs. H. E. Johnston in memory of her nephew, William Henry Thompson. Mrs. Johnston acted as sponsor and Luther C. Miller was color bearer.

New Mexico—presented by members of the Episcopal Church Guilds, local chapters of the Daughters of the American Revolution and other friends of Washington Cathedral in that state. Mrs. Eugene Ferry Smith was the sponsor and Bushnell Smith acted as color bearer.

NOTE: Since this service was held the flags of Indiana, Tennessee, Iowa and Arkansas have been promised. Gifts for the official ensigns of Arizona, Idaho, Maine, Montana, Nevada, North Dakota and South Dakota will be gratefully received. Complete information on the dimensions of the flags and their cost will be furnished by the Secretary of the National Cathedral Association, Mount Saint Alban, Washington, D. C.

STATES SENDS THEIR GIFTS

As this issue of *THE CATHEDRAL AGE* goes to press, encouraging bulletins are being received at Mount Saint Alban from leaders in several states:

The Women's Committee has pledged an offering to cover the first day in "Michigan Week," and has asked that the third Sunday after Epiphany, January 27th, be the occasion for special prayers in Washington Cathedral in behalf of the public officials and people of that commonwealth.

With the personal cooperation of the Right Reverend John Dallas, Bishop of New Hampshire, the Women's Committee in that state has sent the initial offering for the first day in "New Hampshire Week," expressing a preference for Whitsunday, which falls on June 9th.

Former United States Senator George Wharton Pepper has sent offerings and pledges for approximately one-third of the \$2,000.00 to be subscribed for "Pennsylvania Week," six of the pledges also including \$100.00 subscriptions for the same purpose in 1936. The week from May 26th to June 1st is being reserved for friends of Washington Cathedral in Pennsylvania.

Mrs. Arthur B. Lisle, Chairman of the Women's Committee for Rhode Island, has pledged an offering for the first day in "Rhode Island Week" and a similar expression of interest has come from Mrs. Theodore W. Griggs, Chairman of the Women's Committee for Minnesota. When "Minnesota Sunday" is selected, prayer will be offered in the Cathedral that day for the recent recovery of former Secretary of State Frank B. Kellogg from serious illness.

Mrs. William Adams Brown announces that offerings have already been made for the Sunday in "New York Week" and plans are under way to assure the participation of North Carolina, Utah, New Jersey, Nebraska, Missouri, Virginia, Maryland, Delaware and other states in the program set forth in this issue of *THE CATHEDRAL AGE*. More complete information will appear in the next issue.

Eternal Cathedral Influences

At the conclusion of dinner in the College of Preachers' refectory when the Cathedral Council held its annual meeting on November 8th, Bishop Freeman asked Dr. John R. Mott, the noted Methodist layman, and the Reverend Dr. S. Parkes Cadman,—pastor of the Central Congregational Church in Brooklyn, New York, and distinguished radio preacher,—to speak, informally, on their impressions of Washington Cathedral and its possibilities for national service. The members of the Council who were present, and also a group of clergy in residence at the College for one of the weekly conferences, share with members of the National Cathedral Association the following summary of the remarks made by these two outstanding Christian leaders:

DR. MOTT emphasized the following aspects of the Cathedral:

"Its expanding influence. In its very structure and symbolism it will be a reminder of all the Christian centuries and likewise of the wide ranges of all Christendom. Thus it will ever usher those who frequent its walls into a land of large dimensions.

"Its uplifting influence. Through its architecture, through its symbolism, through its ecclesiastical art, as well as through its religious services, it will make a powerful appeal to the imagination and will afford a satisfying response to the mystical in man. I speak from personal experience of the impression made upon my own mind and heart from frequenting the Cathedrals of some thirty different countries of Protestant, Roman Catholic and Greek Catholic Christendom.

"Its enriching influence. It would be difficult to overstate the extent and high value of this contribution through the annual series of notable Cathedral services, through the fertilizing work of the College of Preachers, and through the intimate fellowship with Christians of every name which will be constantly fostered.

"Its anchoring or confirming influence as an apologetic. In a period of upheaval and uncertainty such as the one through which we are now passing, the high value of such a ministry is simply incalculable. One of the noblest conceptions about the Washington Cathedral is that it is to embody in stone

and glass the central Creed of Christendom. Through all the shifting of thought and opinion which characterizes the flow of the centuries, this function alone will give eternal distinction to the Cathedral.

"Its unifying influence. The governing purpose of the Cathedral, the glorious conception around which it is built, the program which seeks to make the Christian pilgrims of every State of our American Union feel at home in it, and its splendid international, interracial and ecumenical spirit combine to make this function one of its crowning glories.

"Its challenging influence. The Cathedral is not an end in itself. Its great function is to minister to the needs of successive generations of men. From age to age, it will sound out challenges, summoning to warfare against all that tends to disintegrate character and blast faith; and to rally the Christian forces for the world-wide expansion of the Christian faith."

Dr. Cadman, attending the Council meeting for the first time, spoke in part as follows:

"Permit me to thank you for the honor conferred on me in being admitted to your Council; and to say that although I have visited the Cathedral on several occasions, today's conference has given me a far larger and more accurate view of its comprehensiveness as a foundation and of its importance for the higher life of the Nation.***

"The Mother Church itself is a concrete evidence of the divine val-

ues of daily worship, offered by those who shall frequent this House of Prayer for all people in surroundings conducive to reverence, adoration, thanksgiving and supplication.

"The sacramental strength of the Cathedral as a result of 'The Word made flesh' subdues the secularism which pollutes the souls of men and women, and here brings their triumphs and their aspirations into captivity 'unto the obedience of Christ.' Brute material is robbed of its density and flung towards the stars in 'long drawn aisles' and pillared spaces which testify to 'the greater glory of God.'

"One has only to contrast the religious art and architecture of this noble church with that of Oriental countries to understand that in this hallowed place the Word's living breath has wrought by human hands the creed of hope, deliverance and joy. The very stones around us cry out in behalf of faith in the Eternal Father whose mercies are changeless in the midst of change.

"Think of the abysmal difference which separates the ritual, the music and the symbolism of the National Cathedral from the obscene rites of some non-Christian cults, and the harsh, discordant beatings of their tom toms and raucous shoutings of their devotees. Truly

the cardinal verity of the Incarnation has found a worthy memorial here. At these altars men and women who are sad, weary and burdened, will renew their courage and endurance. From this pulpit the blessed Gospel of the grace of God will echo throughout the land.

"Here the rough hewn energies of our industrial masses are to be diverted into divinely appointed channels. Here saints will pour out the incense of their grateful hearts and sinners have cause to rejoice in the redeeming love of the Cross.

"The reintegration of the spiritual forces of Christendom receives a perceptible stimulus from this holy hill. Skeptics who are disposed to decree Christianity decrepit and outworn, get scanty consolation from this sacred pile which will be a standing witness for the New Testament Faith when every modern theological work of a controversial kind is forgotten.

"I commend the sacrificial service of the founders and builders of the National Cathedral to every lover of God—Jew or Gentile—and particularly do I commend it to those for whom Christ's cause is the dearest objective they know.

"Let us complete the structure, for in so doing we shall build nobler mansions for our souls."

A Good Omen in a New "Cathedral Age"

RESUMPTION of work on the Cathedral of St. John the Divine is a favorable omen of double import. That contributions are forthcoming for the employment of even the limited number of workmen indicated is a hopeful economic sign. But even more significant in the life of the city and nation is it that gifts continue to come through it for the furthering of spiritual ends. It is doing its part in providing bread for the hungry, but it is doing far more in its daily ministry by reminding the great city above which it rises majestically, that man does not live by bread alone.

In a recent life of St. Augustine, conditions in Rome are depicted in the fourth century when there was unemployment—"less and less work and money." But as the conditions grew worse, it was at the altar that the common man found what was wholly wanting in the secular world: "a sense of the uniqueness and preciousness of his individuality."

Out of his relationship with his God and his church he could devise the needed drama in which he could play his part and reveal the character of his self. He was

given back the will which society had cut from him, he was alive after all * * * His anguished lethargy fell from him and he leaped into a new day.

It is still before the altar that the preciousness of individuality is recognized and given its power in society. If the altars in what they symbolize were to disappear from our civilization, what we call civilization would itself disappear in the degradation of the individual.

The Cathedral must seem to many a long time in the buliding, but when one is assured by engineers that it should show little deterioration in a hundred centuries, a few years seem but as a day. It is a new "Cathedral Age" in which we are living, and those built or in the building will continue for other ages to testify of that faith which is "the giving substance to things hoped for, the proving of things not seen."—(Editorial from the *New York Times*, November 10, 1934.)

California Bishop Presents Historic Stone to Cathedral

An interesting incident of the recent General Convention at Atlantic City took place when Bishop Parsons, of California, presented to Bishop Freeman, of Washington, a stone from the spot where, in June, 1579, Sir Francis Drake landed, was hospitably received by the natives, and, having called his company to prayer, had his chaplain, Francis Fletcher, conduct what was undoubtedly the first religious service in English upon this continent in which the Book of Common Prayer of the Church of England was used.

The Sir Francis Drake Society helped General Robert H. Noble, of the Diocese of California, at its annual pilgrimage to select stones from the base of the Drake Memorial "Poste." One of the stones thus selected has already been presented to Bishop Manning, of New York, through Dean Gates, of the New York Cathedral.

Drake's Bay cannot, of course, rank with Iona and other key points in Angli-

can Church history, but the Diocese of California is happy to have within its confines the spot where the Cross was erected by Drake and his companions. By its gift of the two stones from Drake's Bay the Diocese of California wishes thus, while building its own beautiful Cathedral, to show its keen interest in the two greatest Cathedrals of our American Church, namely, the Cathedral in the National Capital and the one in our greatest commercial center.—(From "*The Living Church Daily*," published during the General Convention.)



HISTORIC STONE RECEIVED FROM CALIFORNIA

Bishop of Washington (on the left) receiving from the Bishop of California and Brigadier General R. H. Noble a stone from the spot where Sir Francis Drake landed in 1579.

Offerings of Corporate Worship*

Brief Review of Services of National and International Significance
Held in Washington Cathedral Recently

By the Editor

HARDLY a month has passed this year without some impressive religious service on Mount Saint Alban which had either national or international significance. These reverent offerings of corporate worship in which thousands of men and women participated help us to realize the vision of the Cathedral Church in the Diocese of Washington as announced in the first paragraph of the Preamble to the Constitution:

It shall be a House of Prayer for all people, for ever free and open, welcoming all who enter its doors to hear the glad tidings of the kingdom of Heaven, and to worship God in spirit and in truth.

Space does not permit us to mention more than a few of these special services which have been held since the last annual meeting of the Cathedral Council:

The year was only twelve days old when, at the request of the Rumanian Legation, an impressive memorial service was held for the late Prime Minister of Rumania, Jon G. Duca.

During February the 300th anniversary of the founding of Maryland, and the 150th anniversary of the organization of the Diocese of Maryland were commemorated, with an address from the Cathedral pulpit by the Honorable Blair Lee, former United States Senator from Maryland. At the suggestion of Colonel John Phillip Hill, the officers and men of the 306th Cavalry held their memorial service in the Great Choir prior to attending their annual reunion and dinner on February 6th. Bishop Freeman delivered the address and the officers have expressed a wish to make this an annual occasion. Canon Peter was

the preacher at the annual patriotic service for the Sponsors of the United States Navy on February 11th, and several state flags were presented to the Cathedral on February 25th, during a special service of prayer and thanksgiving.

President Roosevelt and Mrs. Roosevelt, members of his Cabinet, and other high government officials attended Choral Evensong on Sunday, March 4th, which marked the first anniversary of the President's inauguration. Later that month the funeral of Major General George O. Squire, former Chief of the United States Signal Corps, was held in the Cathedral.

While hundreds of nurses were attending convention in Washington last April, a Corporate Communion was held in the Cathedral for those who were members of St. Barnabas' Guild. The Great Choir was filled by a large congregation on the afternoon of April 30th, when a group of visiting English boy choristers rendered sacred music with their own director at the organ.

The month of May began with the annual commemoration of Admiral Dewey and his comrades who served in the Battle of Manila; former Secretary of War, Newton D. Baker, and other outstanding men attended the funeral of Major General Hugh 'L. Scott which was held in the Bethlehem Chapel on May 3rd; Bishop Gailor came from Tennessee to preach the sermon at the service on May 20th, marking the fortieth anniversary of Bishop Freeman's ordination; the Chief Justice of the United States joined with the Bishop in paying tribute to the late Chief Justice Melville Weston Fuller, when the beautiful iron grille with gates was dedicated in his memory on May 28th;

*A report read at the annual meeting of the Cathedral Council on November 8, 1934.

and the annual Massing of the Colors' service, under the auspices of the Military Order of the World War, brought an open-air congregation of approximately 9,000 to the Cathedral amphitheatre on the Sunday nearest Memorial Day. More than one hundred veteran patriotic and civic organizations were represented in the procession, carrying some three hundred national and organization colors. The addresses were delivered by Bishop Freeman and Admiral William H. Standley, Chief of Operations of the United States Navy.

During June the signing of the Magna Charta was commemorated at one of the Cathedral services, and a bronze tablet given in memory of Major General George Barnett by his comrades in the United States Marine Corps was unveiled in the South Aisle of the Nave Crypt. This ceremony was followed by a memorial service in

the Great Choir at which the Bishop and Major General John H. Russell, present Commandant of the Marine Corps, delivered commemorative addresses. The Marine Band Orchestra rendered memorial music to the accompaniment of the Cathedral organ played by Edgar Priest. Mrs. Roosevelt was among the guests at this service.

On the first Sunday in July the Cathedral was crowded with members of the National Education Association who requested that their annual convention service be held on Mount Saint Alban, with an address by former Senator George Wharton Pepper. Hundreds of teachers and school superintendents remained after the service to participate in pilgrimages which included the Great Choir and the Crypt Chapels.

The Reverend Benjamin Gregory of London, editor of the *Times* and



Photo by the Washington Post

"O COME, LET US SING UNTO THE LORD"

A group of Washington Cathedral choristers on scholarship in Saint Albans School.

Leader—Journal of the New Methodism, was the preacher at the People's Evensong Service on Sunday, July 8th.

The Reverend Dr. Daniel McGregor, Executive Secretary of the Department of Religious Education of the National Council, delivered the sermon at the annual observance of Labor Sunday on September 2nd.

An unusually moving service was held on Sunday afternoon, September 23rd, when delegates to the convention of the International Society of Police Chiefs and several hundred members of the Police Department of the District of Columbia, in uniform, assembled to pay a memorial tribute to Major Richard Sylvester, who was for many years head of the local Police Department. Bishop Freeman preached the sermon, emphasizing the relationship between Christian character and the enforcement of law and order. Again the Marine Band Orchestra, under the direction of Captain Taylor Branson, played memorial music before and after the service.

A service of "Supplication for the Peace of the World," under the auspices of the Universal Christian Council of Life and Work, in which three members of this Council are deeply interested,* was held on the last Sunday in September. Special invitations were issued to the officers of national and international peace societies with headquarters in Washington, and the addresses were delivered by the Reverend Dr. William Adams Brown and the Reverend Dr. Joseph R. Sizoo, Pastor of the New York Avenue Presbyterian Church in Washington.

On October 18th, while the General Convention was in session at Atlantic City, a colorful and impressive memorial service for the late King Alexander I of Yugoslavia was held in the Great Choir at the official request of the Yugoslavian Legation. The United

States Army Band played the Prelude and the National Anthems of Yugoslavia and the United States as a Postlude. A squad of American soldiers fired a salute which rang throughout the Cathedral, and the service was brought to a close with the blowing of "Taps" in memory of the martyred King.

The order of service consisted of "The Requiem Office" of the Greek Orthodox Church, and was conducted by a group of clergy led by Bishop Antonin of Baltimore, attired in mitre and full ceremonial vestments. This distinguished group of clergy, representing the Russian, Serbian and Greek Orthodox Churches had their own Communion Service in the Chapel of the Resurrection preceding the memorial service.

The Great Sanctuary was decorated in black and a catafalque draped with the Yugoslavian flag was placed in front of the High Altar. Mrs. Roosevelt and Mrs. Woodrow Wilson were in the congregation, which included representatives from official and diplomatic circles. The Dean read a message from Bishop Freeman, expressing regret at his inability to be present and extending condolence to the family of King Alexander.

"An impressive feature of the service," according to the account in *The Washington Star*, "was the lighting of candles which spread gradually throughout the majestic edifice until virtually all members of the assembly carried these symbols of the 'light of faith'."

Ten additional state flags were presented to the Cathedral at evensong on the last Sunday in October, making thirty-seven symbols of the moral character and spiritual ideals of the sovereign states now on display from the Triforium Gallery. Four of the remaining eleven state ensigns have been given and it is expected that the remaining seven will have been presented by next spring.

*Dr. John R. Mott, the Reverend Dr. S. Parkes Cadman and the Reverend Dr. William Adams Brown.



COLLEGE OF PREACHERS



FROM THE WARDEN'S STUDY

To preach the Incarnation is to preach the whole of Christianity, or, better, to preach Christianity as a

Preaching The Incarnation

whole. For the Incarnation is not one single article of our creed along with others. There are no others; no others, that is, separable from it or credible without it. It is not an incidental theory, a probable or helpful inference, reached at long last by learned theologians. It is the door by which we enter; the way in which we walk; the light on our path; our provision on our journey; our final goal; our life here and hereafter. It is our whole creed put into one Word; the "Word made flesh." Each article of our faith; each gift of grace; each habit of devotion; each ideal and mastery of virtue; springs out from it as branch from vine, as flower and fruit from seed. It is the foundation on which every stone in the fabric of our faith and practice rests. It integrates our religion into one living and effective whole. It is what we mean by Christianity.

* * * * *

Therefore all our preaching must run back to the fact and faith of Incarnation; must come out from it, must be instinct with it. Whatever may be the topics of our sermons, they will fail to give a vital Christian impulse; fail to arrest, convince, persuade; fail in "life-changing"; unless our words have speaking through them the thrilling faith that God Himself lived and lives eternally as man. Not that in

Every Sermon A Witness To It

each sermon we need speak of "Incarnation." It were much better not. We need a new vocabulary. At least we need to seek for synonyms. Concrete pictures or illustrations cut deeper into mind and memory than abstract terms. Words of one syllable have thrice the force of words of three. Traditional terms are familiar and indispensable to us preachers. They are part of our mental furniture. We think in and through them. But they are apt to fly over the heads of our people, missing the mark. For most of our hearers they are as coins with superscription quite obliterated by too much circulation. What is needed is that the fellowship which we ourselves have day by day with our incarnate Lord should be the clear witness, the dominant note, in all our preaching.

* * * * *

Here are some hints. Our Christmas sermons should celebrate, not the birth of One who grew up to be great, but an event which in itself is the greatest of all events in time and space, the beginning of the new creation, the act of God by which all things were made new. On Good Friday we should trace the efficacy of the Atonement, not to a perfect example of self-sacrifice, but to the "virtue" going out from Him "Who is our peace," crucified, risen, regnant; "virtue" infused into our human nature which He took to Himself, to redeem, reconcile, renew, restore it. So on Easter, we preach eternal life, not as an "inalienable

A Few Practical Suggestions

right" of man as man, but as a gift, a *present* gift, of God through our Lord Who has "brought immortality to light." Again, on Whitsunday, our point should be that the Holy Spirit comes to us, not to compensate us for the absence, but to accomplish in us the presence, of our incarnate Lord. And we should preach the Church, not as an aggregation of men and women of good will, seeking the Kingdom, but as itself the Kingdom set up, at least in nucleus, on earth; the

holy Body of our Lord here in our midst to draw all men into His fellowship. Finally, we should make it clear that the doctrine of the Trinity is no mere philosophic puzzle, no subtle speculation, but simply the least unworthy form of words which the Church has found to express what the Incarnation has revealed of the mystery of God. What we preachers must remember is that our Lord came into our world, not to preach a Gospel, but that there might be a Gospel to be preached, which Gospel is Himself.

CONFERENCE ON "ADVENT PREACHING"

Eighteen parish clergy from all parts of the country were the guests of The College of Preachers for a conference on "Advent Preaching," from October 10th to 17th, with the Reverend William H. Dunphy as lecturer.

The impact of this unique College, erected by Alexander Smith Cochran in memory of his mother and so beautifully situated within the Cathedral Close, was "as cold waters to a thirsty soul." As on retreat these eighteen comrades of a week, coming from such widely separated states as New York and California, took up their life together about the altar of God. From the early morning services until compline was said at night they shared in a wonderful way the spiritual refreshment of the chapel, each man ministering as appointed and all profiting from the experience and wisdom of those on the staff. The genius of the place and the construction of the daily program conspired to send the men back to their work refreshed in mind, body and soul.

As for the lectures themselves one remembers vividly the vigorous presentation of the "four last things" and the lecturer's plea that they be considered as a reality and not as a problem. Rather they were, and are to be set forth as the answer to a problem. "They hurl down all our pet no-

tions about man's achievement apart from God" and hold up the reality of a transcendent God. As one meditates upon the Advent theme he needs conviction wherewith to translate this reality in terms of God, man, sin and justice. God is God, man is man, sin is sin. "Too frequently," the lecturer insisted, "the character of God as Judge is glossed over until He becomes solely the God of love." God is the God of love; but Advent and the contemplation of the four last things reveal Him as the God of justice. "He is just as well as loving."

Facing the fact of death was enjoined as a primary compulsion. "It is later than you think!" So read the words on a village sundial. So one is reminded that "It is appointed to all men once to die." Death is not morbid. Preaching about death is not morbid. On the contrary, the absence of preaching about death is morbid. Through Christ death, itself an evil, is transformed. Even Socrates, "made a saint by uncovenanted grace, and with a reasoned faith in immortality," said to his judges after condemnation: "And now I go to death, and you to life. Which is better, God alone knows." Rabelais on his deathbed said: "I go to seek the Great Perhaps." But contrast the half light of a halting faith with the radiant joy of St. Paul as he exclaims, "I have an ardent desire to cast off from these

shores and be with Christ, which is very far better."

Our Lord Himself said, "For judgment am I come into the world." The Advent call concerning judgment, therefore, is sounded and should be sounded more intensely, "to shake off the sleeping sickness of the soul." God's plan for man is infinitely more than "social amelioration." As a son of God, he is a creature of eternity, his eternal life beginning here. And at death his soul is pointed toward or away from God. The will of God is the salvation of all; and only the human will can defeat His purpose. In John the Baptist fashion, the weight and effect of sin must be proclaimed anew. For surely, the God who creates, redeems and sanctifies, also *judges*. An awful thought is the thought of the first five minutes after death. The particular judgment! Then what? Banishment from Christ ("Depart from Me, ye cursed") or the invitation to His eternal Presence ("Come, ye blessed of My Father")?

Death ends probation, but growth and development go on. The Church prays for the departed because they are not dead. The Church has always prayed for the departed (witness old tombstones, the great liturgies, etc.). At the final judgment, however, the soul will be assigned to the place

where he will be most at home; near Christ, or apart from Christ.

As for hell, our Lord revealed the doctrine of eternal damnation Himself, not choosing to leave the revelation to His apostles. God does not condemn men. They condemn themselves. There is no failure on God's part. The failure is on our side.

The nature of heaven may be epitomized in our Lord's saying (St. John's Gospel, 17:3): "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." It may be conceived of as a place of social union with God; a place of perfect activity. There will be rest without idleness; work without drudgery. The resurrection body will be a transfiguration, a spiritualized body. Life there will be sacramental; and our salvation will be primarily to the glory of our Saviour. As Studdert Kennedy wrote: "I knew there was no death but this, God's kiss. And then the waking to an everlasting Love."

In conclusion, the writer of these notes is indebted to the lecturer and to Bishop Rhinelander, Chaplain Kinkead, Dr. Niver and those others associated with the College who separately and together have articulated afresh the reality of the last things.

L. S. C.

THE MAKING OF SERMONS

Under the leadership of the Reverend Ernest C. Earp, rector of Bryn Mawr, a conference on the "Making of Sermons" was held from October 22nd to October 28th.

The group comprised ten men in all. Those who had attended the larger conferences felt at once the great advantages of this one. More intimate and personal, intensive and potent, the group coordinated immediately. We felt at once the complete absence of waste motion and hesitancy that at times slow up the work of larger clergy conferences in other places.

Canon Earp presented his theme the first evening, and under the general title of the conference directed his thought into the deeper implications of homiletic preparation,—"The Preparation of a Preacher is the Preparation of a Man." With a rare freshness and reality he delivered five lectures on aspects of his theme, touched and lighted by a spiritual insight, a richness, an appreciation of human values in every department of life and a flow of illustration that stirred and invigorated. There was little time given to technique in the

morning lectures. Discussion of expository preaching; the preaching of the Christian ethic and Christian doctrine; the great need of the "Evangelium Christi;" complete response to the call of God and the need of the world; warnings penetrating, often devastating; the place of the sermon as an aspect of worship rather than an interruption in the service; and a splendid urging to preach the reality of God in an age harried with mechanistic thinking—all these gave a lift and a courage to go on into work which we are prone to leave to the great preachers of our religion.

There were four sermons preached a day, each of them followed by a forty-minute period of comment and criticism. It was valuable to see the development of the critical mind after the first three or four sermons had been dealt with. Minor points of technique and mannerism were dropped, save when so conspicuous as to be distracting, and more attention given to substance and form. Without clear canons of criticism indicated, we seemed to think of the sermon in relation to our own congregations. One felt at times a certain lack of judgment due, doubtless, to the fact that few men today have the time or opportunity to hear great preaching, nor

perhaps read any number of great sermons.

The preaching at this conference was generally admitted to be on an unusually good level. The criticism by the men was inexperienced, but was strengthened by having the staff and the leader speak after the members of the group. Most men who are accustomed to little in the way of sermon criticism other than the amenities of the vestibule expect rending and even caustic comment at the College of Preachers, and are grateful for both warning and encouragement.

The current of devotional life that runs through every conference illumined this one. The early service, the morning meditation, the noon intercessions, vespers and compline kept us firmly united spiritually. The Reverend Malcolm Taylor's evening instructions gave lucid helps to meditation and methods for use in parish work.

No one ever forgets the evenings when the Warden enters the discussion nor the last night when he gives the last suggestions. One offers compline that night with a new strength and finds in the peace there a power unknown in ordinary days. "Let my whole soul be offered unto Thy beloved Name" is the prayer of the preacher.

H. B. T.

A WEEK AT THE COLLEGE OF PREACHERS

Those clergy, of whom there were nineteen, who attended the conference from November 2nd to 9th led by the Reverend R. K. Yerkes of the Philadelphia Divinity School, felt (in the words of St. Peter to our Master on the Mount of Transfiguration) "It was good for them to be there."

The subject was the Epistle to the Hebrews and, under the leadership of Dr. Yerkes, "our hearts burned within us, while he talked with us, and while he opened to us the scriptures."

The Warden and Mrs. Rhinelander, the Chaplain, the Reverend Geo. B. Kinkead, the Librarian, the Reverend

Edwin B. Niver, and the Reverend Malcolm Taylor were "at home" in the Common Room on Friday afternoon, when we arrived. They gave us a cordial welcome—and tea. Good cheer, peace and good will reigned within those walls from start to finish. One covets for all of his clerical brethren the privilege of attending a conference at the College of Preachers—and, for himself an invitation to come back again.

The days began with Morning Prayer and Holy Communion at seven-thirty; breakfast was at eight-thirty; then a brief meditation in the

Chapel led by the Reverend Mr. Taylor. Following the meditation the conference group met for three-quarters of an hour with the leader, and then adjourned in three small groups to discuss such themes as "The Meaning of Worship" and "What is Revelation."

At noon the Warden offered the intercessions in the Chapel. Then we went to the Common Room and reported, by groups, our findings on the theme assigned by the leader who, in his inimitable manner, either approved or disapproved of them. Lunch was served at 1 P. M. and the afternoons were devoted to personal conferences on preaching with Bishop Rhineland and Dr. Yerkes, or with Mrs. Arthur B. Rudd on the art of public speaking. At five forty-five Evening Prayer was read and a sermon was preached. Dinner was served at six-thirty and, at seven-thirty, the group gathered in the Common Room, and, under the direction of the Reverend Mr. Taylor, criticized the sermon. At eight-fifteen, Dr. Yerkes entered and, in an informal manner, reviewed the ground already covered, broke new ground and answered a barrage of questions. At nine-thirty Compline was read in the Chapel, after which we might retire if we wished—and as a rule we did.

While the days were replete with

things to do, nevertheless it was possible to see something of the city and, for one who had not seen it before, that in itself was a great joy.

From the moment of one's arrival at the Union Station until he departs he hardly ceases to marvel at the great number of gigantic buildings which he beholds all about him. The White House and the grounds about it are too beautiful for words. Old St. John's Church is an oasis in a desert of stone and mortar. The Capitol Building, the Washington monument, the Lincoln memorial and the National Cathedral beggar description.

The members of this particular conference had the rare privilege of hearing the Bishop of Washington speak informally after dinner about the recent General Convention; also of sitting down to supper with the members of the Cathedral Council—two of whom at least, Dr. John R. Mott and the Reverend Dr. S. Parkes Cadman, are internationally famous. Both of them honored us with after dinner speeches on the significance of the Cathedral enterprise.

"It was good for us to be there," and, had we had our choice in the matter, we would hardly have come down from the Mount (Mount Saint Alban) as soon as we did.

D. B. L.

NEW VISTAS OPENED FOR RURAL MINISTRY

Intellectual stimulation, spiritual illumination, an access of fresh zeal and courage, new vistas of achievement and service in one's vocation—these were among the fruits of the conference on "Town and Country Work," held from November 12th to 17th, as reported on the last evening by many who had shared its fellowship. Under the inspiring leadership of the Right Reverend Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia, and the Reverend Gerald V. Barry, rector of St. James' Church, Lake Delaware, Delhi, New York, various aspects of the life of the minister in

our day, particularly as concerns the Church's work in the small town and rural field, were studied by nineteen clergymen from points as widely separated as Bryan, Texas, and Whitehall, New York.

Morning lectures by Bishop Strider dealt with the work of the minister as a student, as a teacher, as an evangelist, and as a moral leader. Constant and serious study was urged, in order that in this day of widely disseminated information and popular interest in many areas of knowledge, the clergyman may not fail in his responsibility of leadership. Many helpful sugges-

What Will be the Religious Trends During the Next Half Century?

*Report of One Group in the Conference on "Ministry in Town and Country,"
Led by the Bishop Conductor of West Virginia*

1. People are going to recognize that salvation is through the child. This will involve increased emphasis on the family.
2. Theologically, the trend will be away from liberalism toward catholicism. Three recent books indicate this trend: Urban, *Religion and Modern Thought*; Wickes, *Reasons for Living*, and Horton, *Realistic Theology*. There will result a stronger conception of standards going back to absolute values.
3. We shall see a shift from ideal personal salvation to corporate salvation.
4. A renewed interest in the work of the Spirit is to be expected. A great re-discovery of the work of the Spirit will result in greater emphasis on the inner life. This is indicated by an increasing interest in mysticism.
5. Within the corporate life, there will be opportunity for greater development of the individual spiritual capacity to meet life.
6. Greater and increasing emphasis on theology is to be expected.
7. Evangelical emphasis on personal conversion through the corporate Body will be effected by preaching which is evangelical, liberal, and catholic in the broad and proper sense of these terms.
8. We recognize the possibility that a war may shatter our whole social fabric and along with it much of religion as we know it today.
9. Trends in Mexico and Russia may become world wide unless the Church takes absolute positions.
10. We must as a Church insist that economic experiment continue until we evolve a society in which the principles of Christ may prevail. We cannot put our hope in a mere social system. Eschatological interest will become stronger, viz. that God alone will save the world.

In conclusion, we must realize that the trends of the next fifty years will depend largely upon the courage and convictions of this and similar groups daring to teach and live the Christian religion in the face of every obstacle and discouragement.

tions were offered in regard to the purpose, methods, and subjects of study. The unrest and confusion of this present age, intellectual and moral, emphasize the need for clergy equipped to teach, rethink, and reexpress the truth: clergy equipped, the speaker emphasized, not only with a knowledge of the content and technique of teaching, but with a knowledge of men and love for them.

A sane and active evangelism was presented as central in the life of the Church. Much attention was given to the necessary personal qualifications of the evangelist, effective methods, and evangelistic preaching.

An age of intellectual pride, spiritual disillusionment, and moral bewilderment has rendered acute both the need and the difficulty of moral leadership on the part of the clergy. Moral leaders in this day must have an understanding of the modern world and the currents of thought which move it; they must understand the character of modern people and have faith in them; and they must be knowledgeable, humble, and fearless in the exercise of their influence.

The helpfulness of the lectures was enhanced by the group discussions which followed, and the presentation of their findings to the whole conference at a later period.

The evening conferences were concerned with the general subject of the priest in his community, and were led

by the Reverend Mr. Barry. New and challenging social problems confront the Church today in the country and small town. What they are and how the Church can help to meet them, were discussed most helpfully. The leader drew extensively on his own wide experience to suggest ways in which the parish priest can cooperate with existing agencies and pioneer himself in meeting the needs created by changing conditions such as the depression and the new leisure. Mental hygiene as a part of the parish priest's equipment was ably presented by the Reverend Harold Kaulfuss at one of the sessions.

Help in sermon construction and delivery was an especially valuable feature of the program. Each man had the privilege of personal conferences with Bishop Strider and Father Barry, at which the two sermon manuscripts sent in to the College before the conference began were used as the basis for helpful suggestions as to structure and content. A sermon was delivered each day at 5 and 5:45 in the College chapel, followed by half an hour of the sort of unsparing but constructive criticism which every preacher needs but few parishioners provide. On the last evening of the conference Bishop Rhinelander gave an exceedingly illuminating talk on "Hints of a Philosophy of Sermon Construction."

W. K. C.

PREACHING AND SOCIAL SERVICE

The final conference of the autumn term at the College of Preachers centered around the subject: "Preaching and Social Service." That title in itself is not very descriptive and it tells little of the real substance of this gathering. There was not much said about ameliorative social service; much consideration was given to the nature and spirit of the Christian fellowship. True Christian social service, we learned anew, is joyous life in the fellowship because we love God and the brethren.

This gathering was more than a conference—it was the first reunion of the graduates of the Cincinnati Summer School in Social Service. Four seminarians went to Cincinnati eleven years ago for actual work in various social agencies in that city under the direction of Dr. W. S. Keller. Since then every summer men have gone to the School from the seminaries of the Church, a total of three hundred since 1923.

Twenty of these men came, at the invitation of the College, to confer on

a subject in which they had much interest. They were asked also to consider in the light of their pastoral experience, the improvement of technique and the means of raising the standards of the School. The leaders were men who have had close connection with the Cincinnati School: Dr. W. S. Keller, the Reverend Dr. D. A. McGregor, and the Reverend Rankin Barnes.

Dr. McGregor lectured each evening on "The Motives of Christian Social Service." He discussed in a stimulating way "The Social Objective of the Church," "Social Service and Personality," "Christian Social Service and Fellowship" and "The Place of the Christian Church in Social Life."

The Reverend Mr. Barnes set forth practical methods of social action in the parish by considering the parish unit as a social instrument, the parish and family life, the parish and social agencies, the parish social service committee, and the parish and the new leisure. After each of these lectures the conference broke up into three groups and each worked out an answer to a prepared question. Then the findings were brought before the entire group where there was much vigorous and good natured discussion.

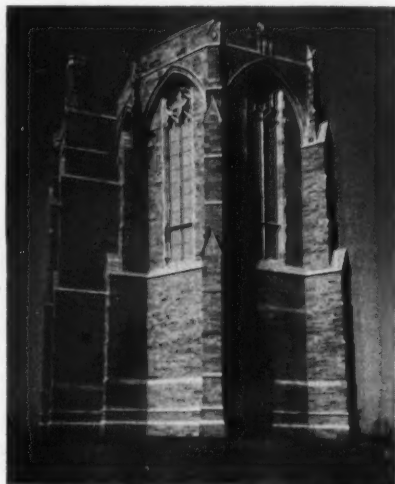
Bishop Rhinelander spoke informally and most helpfully one evening on sermon construction. He brought the traditional parts of the sermon (introduction, development, and conclusion) to life for us by urging us to think of them as *attention*, *affection* and *action*. There was much note taking and questions were asked eagerly. No doubt after a man has been preaching for a few years he is much more aware of his need for technique than during his seminary days.

Each day the men of the conference led in the services of Matins, Holy Communion, Evensong and Compline. Bishop Rhinelander conducted the period of Intercession each noon and we joined in a half hour of Meditation each morning led by the Reverend Malcolm Taylor and Dom Anselm of the Benedictine Order in England, who was visiting the College.

Opportunity for criticism of sermons was provided by conferences with the leaders. One man preached each day at Evensong, and after dinner, both fellow students and leaders courageously told him what they thought of his efforts.

It will surely be known in twenty parishes of the Church that the rector has been in touch with fresh sources of light and life.

A. C. L.



CATHEDRAL SERVICES BEGIN HERE

St. Mary's Chapel at the Cathedral Church of Christ in Philadelphia has progressed sufficiently to permit its use for regular services. On All Saints' Day the Right Reverend Francis M. Taitt, S.T.D., Bishop of Pennsylvania, assisted by the Reverend James M. Niblo, Canon Residentiary, and the Reverend George H. Toop, also Canon of the Cathedral, celebrated the Holy Communion for the first time. On the Sunday in the Octave of All Saints the regular services were established, consisting of a celebration of the Holy Communion at nine o'clock, Morning Prayer with sermon at eleven o'clock, and Evening Prayer with sermon at four o'clock.

Temporary heating apparatus has been installed, and a temporary sanctuary constructed including an attractive Altar with dossal, riddels and tester, giving the interior a touch of color adding in effect to the warm Briar Hill stone.

A new entrance and roadway from the main highway (Ridge Avenue) has been constructed and some of the old buildings removed from the premises, thus opening the vista and adding much to the general impressiveness of the Cathedral site.

Book Review

DEAN INGE'S "VALE"*

The retirement of Dean Inge from St. Paul's Cathedral, London, last September, naturally invited estimates from many quarters of an outstanding figure in the Church of England. By a happy coincidence, there was published at the same time his own retrospect of his life and work. The small compact volume of 126 pages gives a most interesting sidelight upon the major trends in the religious and social life of England for the last half century. The later repercussions of the Oxford Movement, the publication of "Lux Mundi," fresh attempts to find an intellectual justification for the Christian faith—all these led young Inge to the study of religious philosophy, and of the writings of the mystics. Here he "soon found himself on sure ground—Then faith gradually passed into knowledge. What was begun as an experiment became an experience—No spiritual act is complete until it has been first prayed and then done."

His interest was early enlisted in the later developments of Platonic thought, of which his great work on Plotinus was the outcome. After several years spent in University teaching, with one brief interval in parish work, he was appointed Dean of St. Paul's in 1911, upon the nomination of Mr. Asquith. Thereafter, he came much in the public eye not only from his wide and varied scholarship and his constant effort to meet squarely the issues created by modern scientific thought, but from his lively interest in the moral and economic questions following the World War. His thoroughgoing realism, his painstaking effort to see things as they are, perhaps helped confirm the picture of the "gloomy Dean." But whether one agreed with him or not, one was compelled to respect his intellectual honesty. Coupled with that in the modest yet self-revealing pages of this little book, one feels no less his profound faith in the central truths of the Christian religion.

*Published by Longmans, Green & Company, New York. Price, \$1.60.

He has been called by a none too friendly critic the greatest intellectual asset of the Anglican Modernists. Yet in many instances he clearly dissociates from their extreme positions. For example, take the following as a statement of the supreme place in Christian thought of the Incarnation: "The Incarnation is a proclamation that 'the All-great is the All-loving too'—a doctrine which few, I think, accept who do not believe in the Incarnation of the Son of God in Christ. And if, with the Church of the Creeds and Fathers, we accept something like the Logos doctrine already held by St. Paul, and briefly summarized by St. John, we have the most inspiring thought that the laws of the universe, in their deepest meaning, are the expression of the character of the creating and sustaining Word who became flesh and tabernacled among us in the Person of Jesus of Nazareth."

Quite as significant in this, his latest utterance, is Dean Inge's acceptance of the Church "as a real continuation of the Incarnation, the fulfilment of our Lord's promise to be with us all the days, even to the end of the world." While qualified later on by other terms, it is still from the corporate idea of the Church as the spiritual Body of Christ that ministry, sacraments and the whole external order of Christianity, derive their existence and their meaning.

If the word "Liberal" in the sense of free, open-mindedness to truth on all its sides can be legitimately combined (as we believe it can be) with an unfailing loyalty to God's supreme Self-revelation, then Dean Inge's place is secure among the great leaders of religious thought. His consistent attitude of mind has been well-expressed in the saying of an almost forgotten theologian of our Church (who chanced, however, to have been one of the teachers of Phillips Brooks): "Seek the truth, come whence it may—cost what it will." May the tradition of that noble quest under the guidance of the Spirit, never be lost to the Church of Christ!

E. B. N.

MORE THAN CHEER

"I feel greatly honored that you have printed my verses: 'I cannot match my poem with your own,' in THE CATHEDRAL AGE. And I thank you for the copies sent me.

"May 'the Great Emprise' go on; and I hope we may do more than cheer!"

Sincerely,
ROBERT NELSON SPEAR,
Bishop of West Missouri.

Sidelights on York Minster History

By the Reverend Canon Frederick Harrison, M.A., F.S.A.

THE visitor to every large Cathedral or other large church usually listens to the same kind of story at every one. The communicative guide reels off the account of the building of the church perhaps several times a day. He points out the styles of architecture and the beautiful details of a piece of carving and the grotesque forms of gargoyles or pendants. But he rarely says anything about the man who planned or the craftsmen who worked.

York Minster goes back to the year 627. Its first ancestor was a little wooden church built round a well at which King Edwin of Northumbria and members of his court were baptised. A stone church was commenced by Edwin round this wooden structure, and finished by his successor Oswald. Burnt in 741, this first stone church gave place to a second stone church built during the second half of the 8th century. This church disappeared in the troubles that fell on the north of England after the Norman Conquest. Thoms of Bayeux, the first Norman Archbishop, built on its ruins a large Romanesque church, which was enlarged by the rebuilding of the eastern arm, with a crypt underneath, in the second half of the 12th century. Of this Romanesque and transitional church, only a few remains survive, notably in the crypt. It was demolished arm by arm to make room for the present church. First the present transepts were built in the 13th century early English style; then the nave, the Chapter House, and the vestibule, in the first half of the 14th century in the Decorated style; then the eastern arm in the second half of the 14th century, and the three towers in the 15th century,

all in the Perpendicular style. Meanwhile, the church was filled with medieval glass, most of which survives in 109 windows which form quite half of the total quantity of English medieval glass in existence.

In as few words as possible, that is the story of the building of York Minster, one of the glories of Christendom.

There is, however, a wealth of human interest in the story. Who planned the building? Who actually worked on it? What were the rates of pay? Who kept the accounts? These and other questions crowd into the mind of the visitor.

While the building of various portions of the Minster is ascribed to archbishops, such as the south transept to Walter de Gray, the nave to John Romanus and William Melton, and the Lady Chapel to John Thoresby, no credit for the actual planning can be given to the ecclesiastics. The architects were the master masons, who were the skilled draughtsmen and builders. Their plans were carried out by the two classes of masons, the freemasons, who hewed and carved the stone in the stone yards, and the wallers or setters, who placed them in position in the walls, and by the master carpenters and their staff of joiners, who were responsible for the woodwork such as the scaffolds, the roofs, and the stalls.

In addition the staff of skilled workmen included the glaziers, who, using pieces of colored glass imported from abroad, cut them into the required shapes, painted on them the brown and yellow colors—the only colors that could be applied to the surface of glass until the middle of the 16th century—and, working to a pattern or cartoon, produced the fascinating mixture of lead and glass

which delights the eye in more than a hundred examples in York Minster.

The rates of pay of some of these artisans can be found in the fabric rolls of the Cathedrals, which at York do not begin—the earlier ones evidently having been lost—until the middle of the 14th century.

The following are free translations of some of the contents of the fabric rolls taken at random:

1360—Paid to Philip the carpenter for a fortnight's work, 4/-.

1371—Paid to Henry of Chester, workman, per week, 20d.

1399—Paid to John Burgh and his assistant for repairing the windows of the Chapter House and the nave, for one month, 22/6.

1400—Paid to John Plummer (evidently a plumber, from the kind of work described in the roll) for 44 weeks, £4.8s. This is at the rate of 2/- a week.

1422—Paid to Christopher Johnson for hewing stone in the quarry for 52 weeks, 96/8. This is at the rate of less than 2/- a week.

These wages seem to us small enough, but a dwelling house could be rented in those days for anything from 2/- to 5/- per half-year.

The chief paymaster was the treasurer, who was one of the dignitaries of the Cathedral, and whose house still survives, though the office was abolished in 1547. Under the treasurer were two of the junior clergy, who were called keepers of the fabric, and who were responsible for the general oversight of the work, and for the payment of bills and of wages. They were also empowered to make, in the name of the Dean and Chapter, agreements for the supply of stone, wood, cement, glass, and lead.

The names of two of the master masons, William of Colchester and William Hyndley, recall two stories which are worth recounting.

In the year 1405, Richard Scrope, Archbishop of York, a member of a well-known Yorkshire family, was executed just outside the walls of the city of York by Henry IV for disloyalty. The new dynasty did itself no good in Yorkshire by this act. To make some sort of reparation, Henry IV sent to the assistance of the Dean and Chapter, William of Colchester, one of his masons, because just then the enormous central tower of the Minster was being built. The people of York, jealous for the reputation of the local masons, and regarding the interloper with no favorable eye as coming from the King, vigorously attacked him on his arrival, to such purpose that his servant was killed and he himself seriously injured. William stuck to his guns, however, and completed the tower, which is a monument to his skill.

William Hyndley was master mason of the Dean and Chapter of Norwich. In or about the year 1475, the Dean and Chapter of York decided to erect a stone screen at the entrance to the choir from the crossing. They offered the position of master mason to Hyndley, and not only paid the expenses of his removal from Norwich to York, amounting to £5 (an amount equal in the money of those days to about £75), but also met the expenses of a lawsuit in which Hyndley was involved with the Dean and Chapter of Norwich, presumably for breach of contract.

TO BE A PILGRIM

Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit.

Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
To be a pilgrim.

JOHN BUNYAN.

Let's Build the Nation's Cathedral!

By Mabel T. Boardman*

I HAVE just returned from an International Red Cross Conference in Tokyo, and I have been even more strongly impressed with certain virtues of the Japanese people than I was when there twenty-nine years ago. These four virtues are: politeness, love of beauty, patriotism, and religious devotion.

A prime minister of Japan was once asked by an American man this question: "You send Japanese to other countries who bring back ideas which you adapt and adopt for Japan, but why do not we bring back ideas from Japan?" The Prime Minister did not answer and only when the question was repeated he made this remarkable reply: "It is easier to imitate material things than spiritual things."

I have thought if we possessed these four virtues as do the Japanese, how much they would help us build our National Cathedral in Washington.

First politeness —this is traditional and ingrained in the people of Japan—a politeness that is no veneer, but springs from a true consideration for others. A Japanese conceals his troubles, his burdens, his sorrows, because he does not wish them to sadden others. He is always ready to be

of help, even to the stranger on the street, and often at inconvenience to himself.

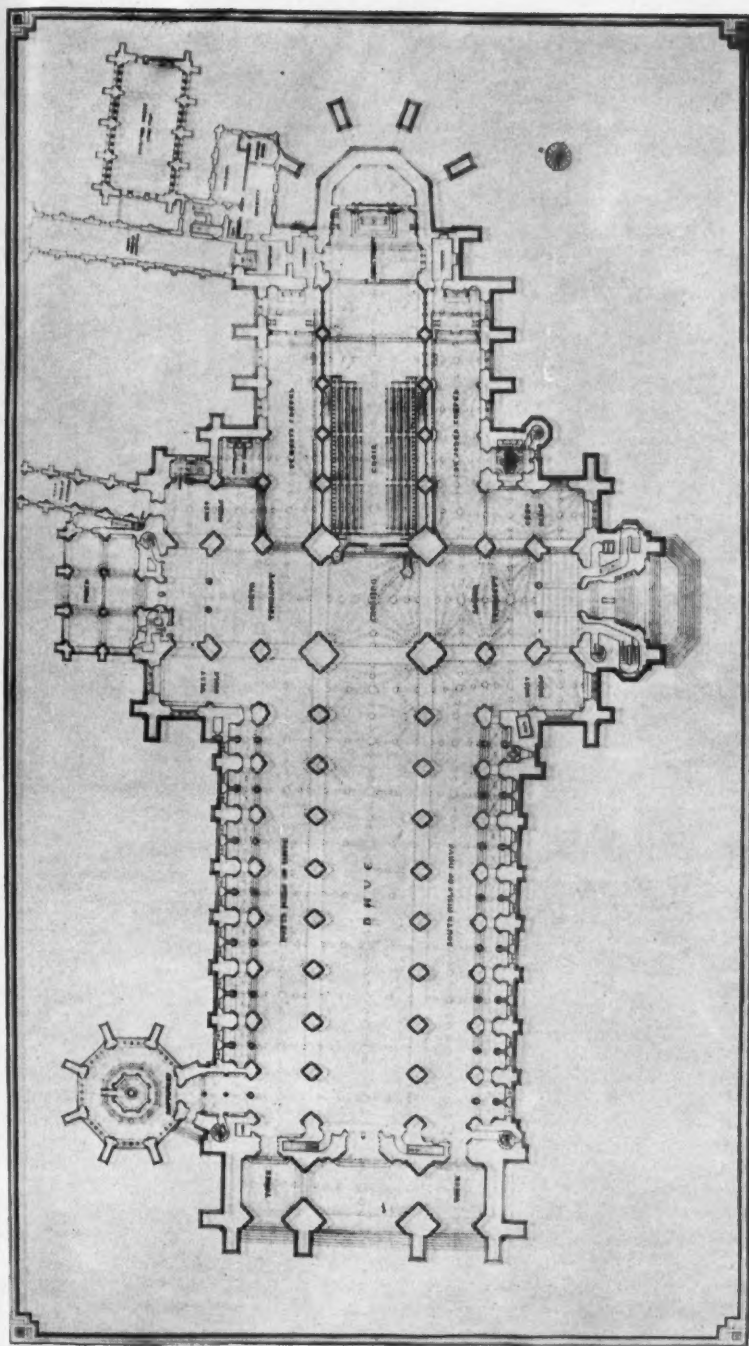
Cannot our bishops, our clergy, and laity show a little more of such politeness to Washington and to Bishop Freeman who, with his co-workers, is carrying the great and sacred duty of building a National Cathedral? I know our bishops and clergy have many burdens and anxieties of their own to bear, but won't they be a little more considerate to their Capital City? It is your city, their city, rather than ours. True it is, we pay for most of the city's upkeep and government, yet we are taxed and governed, not by any representatives of our own; but by you and their representatives in Congress assembled. The Capital belongs to every citizen of the United States. It is there the vast departments, executive, judicial and legislative, function, and is it unjust to ask of our bishops,

clergy and laity to cooperate in the building of the Cathedral, to aid the bishop who is trying to fulfil an obligation for our entire nation? If they truly believe we are a Christian nation; if they believe that in the Capital City of the United States of America there should stand some great national concrete evidence of this fact, they cannot withhold their support and their



SYMBOL OF THE PEOPLE'S FAITH

*An address by the National Secretary of the American Red Cross at the annual meeting of the New York Committee of the National Cathedral Association on December 5, 1934.



ARCHITECTS' DRAWING OF THE FLOOR PLAN OF WASHINGTON CATHEDRAL WITH CLOISTERS LEADING TO ADJOINING BUILDINGS

The drawing as revised by Messrs. Frohman, Robb and Little, architects, of Boston, Mass., and Washington, D. C., on August 10, 1931, gives a clear idea of the main floor plan. The Cathedral will be cruciform in shape with the western entrance facing Wisconsin Avenue. It will have a total area of 71,000 square feet, thus ranking with the ten largest Cathedral Churches in the world. The portions of the fabric completed up to 1934 include the Crypts with three Chapels and connecting corridors, the foundations, the Apse and Great Choir, the North Transept and the East Cloister. The piers of the Crossing, the lower courses of stone for the South Transept and a portion of the North Porch have also been completed structurally. At the bottom of this drawing in the foreground one sees the South Transept entrance which will rise above the Pilgrim Steps. The Baptistry may be noted in its revised location on the north side of the Nave with which it is connected. The Cloisters leading from the east aisle of the North Transept and the Apse or Sanctuary will connect the Cathedral with the Chapter House and the Administration Building, which is to be erected some day west of the College of Preachers. Details of the architectural plan are explained daily to pilgrims by volunteer Aides who are on duty from 9 A. M. to 5 P. M. in the Great Choir.

consideration.

There is no nation in the world that has so great a love of beauty as have the Japanese. Clustering around the booths of a public chrysanthemum show, eager groups of men, women and children study with delight the perfections of each blossom and each plant. We saw in the lovely temple garden, at Nikko, men sitting on long, rough, wooden benches, scores of whom had come from afar just to look at and enjoy the glory of the exquisite red maple leaves against the dark green pines, reflected in the rocky pool below. We saw boys and girls with their teachers climbing the steep mountain roads to Chuzenji that they might gaze on the beauties of the autumnal landscape, far below them. The loveliness of the cherry trees in Washington came to us as a gift from Japan.

Lord Bryce used to say that Washington will be the most beautiful city in the world. Year by year more and more beautiful buildings are adding to its glory—buildings devoted to the material well-being and needs of our people—national and international commerce, military defense, public health, bureau of standards and interests of labor. Material well-being, yes—but what of our spiritual values! What great and glorious temple have we built in our Capital City to stand for these higher and nobler attributes of our nation!

Have you ever thought of the beauty God has given us? The Japanese see it in the spring and autumn colors, in the snow-capped peak of their sacred mountain Fuji, piercing above the gray, billowing clouds at its base or rosily flushed in the soft red glow of the ending day.

We, too, have seen the exquisite loveliness of a flower, the rainbow hues on some wild bird's wing, the brilliant flash of light from a sparkling gem. We, too, have stood in silent awe upon some height, gazing down over great sweeps of mountain, plain and sea. We, too, have looked at night into the starred mysteries of heaven's dark

blue distances. Or, with thoughts too deep for utterance have watched the glories of the setting sun. God's gifts of untold beauty given to each and all of us. To man also has He given the divine power to create beauty, and we seek gladly the products of this power to build and adorn our houses. What have we given to the House of God? What tribute have we made to the Creator of all Nature's beauty?

The last time I stood in the wonderful Cathedral at Chartres—whose glass, removed during the war, had been washed and replaced—the sun patterned on its pavement the exquisite blue of the western rose window, given by men of centuries ago, and I longed to see in our own western nation the same spirit of devotion that made such Cathedrals possible.

What shall I say of patriotism? I believe the Japanese to be the most truly patriotic people, and we, I sometimes feel, among the least. To die or suffer for their country is an honor; for us, in war, just to enter the ranks of the army at home is a good way to secure a life-time insurance.

What expression of their spiritual values have the patriotic men and women of other lands made manifest in their Capital Cities? Recall the noble towers of Notre Dame on the banks of the Seine in the Capital of France! Picture the vast magnificence of St. Peter's at Rome, of St. John Lateran, of Santa Maria Maggiore, of the Duomo of Florence, when it was the Capital of Tuscany! Dearest to us of the English speaking race, we remember Westminster Abbey, where sleep so many of England's mighty dead, around which cluster the traditions and the memories of so much that is sacred in her history.

Oh, we are poor indeed that in the Capital of our country we have failed as yet to complete our great shrine—our holy of holies to our Nation's spiritual values.

In Tokyo, we joined the many groups of pilgrims wending their way up the beautiful broad avenue, with

its banks of shrubs and trees to the shrine of the great Emperor Medji, built since his death in 1913. With the people of Japan, patriotism and religious devotion are closely blended together.

The Reverend Father Nevils, President of the Roman Catholic University of Georgetown, who was at the Red Cross Conference, said: "I shall go back to America and tell our people the Japanese, in their religious devotion, put us all to shame." Watch the constant stream of men, women and children, day after day, flowing to their temples and their shrines. They are a poor people, yet you see the low tables in front of their temples and shrines showered with the gifts of silver and copper of this devout nation.

Give us these virtues of the people of Japan and ere long we, too, will have completed in the Capital of our

country our great shrine—the National Cathedral. It must be—it will be built! The bishops, clergy and laity of our whole Church, I believe, must recognize their sacred obligation to this nation—to build at the Capital City this manifestation before all men of the spiritual values of America.

There are sufferings and needs at home, but you remember the Master said to His disciples who murmured that the box of very precious ointment poured on His feet should have been sold and the money given to feed the poor—"Why trouble ye the woman for she hath wrought a good work upon me."

We must not forget the poor whom we have always with us. But let us not forget the sacred obligation that is ours to build this glorious National Cathedral—Our Father's House—in the Capital of our country.

HOW TWO CATHEDRALS HELPED MARTIN LUTHER*

Magdeburg had a fine large Cathedral, built toward the close of the twelfth and the opening of the thirteenth centuries. Its architecture was exceptional and offered to the citizens cause for pride. It was the seat of an archbishopric and was prominent in affairs of Church and state. Attached to the Cathedral, in the regular custom of the period, was a well-known and popular Cathedral school. The normal course of study of the advanced Latin school was pursued, and logic, rhetoric, dialect, with doctrine and theology, were additional studies which Mansfield had not possessed.

Martin became a regular scholar of the Cathedral, in routine pursuit of learning. His singing for his bread does not stamp him as a special scholar of any type, nor place him in the class of the very poor. This was the accepted "student help" of his day. In

the choir of the Cathedral he took his place and absorbed without conscious education the mighty liturgy of his Church. More important than all else in this new school was a new emphasis from his teachers. He never quite forgot the harshness of the municipal



MARTIN LUTHER

*From "Martin Luther—Oak of Saxony" by Edwin P. Booth, professor of Church History in Boston University, published by the Round Table Press, New York.

grammar school teachers of Mansfield, but here the well-loved Brethren of the Common Life were his teachers.

There was a great preacher in the Erfurt Cathedral, and many a day Luther left his presence with the divine restlessness upon him. In the Cathedral, too, the mighty organ, wonder of Thuringia, spoke to him with an unnamed and hitherto unknown

power. All the influence of the childhood faith now came to audible place in life.

Not suddenly, but slowly through these student days, came the vision of the eternal calling. He was happy, carefree, enjoying student fellowship, and singing as always, but the problem was forming. He thought in deeper moments of the horrors of sin and of its punishment.***

Cathedral Chronicles

Approximately £10,000 was raised for aid of the unemployed in distressed and derelict areas of England through the national pilgrimage to the Cathedrals held last July.

Gamma Kappa Delta, diocesan young people's association, recently sent \$1,000 to the Right Reverend George Craig Stewart, D.D., for the Chicago Cathedral Fund.

Representatives of the chief branches of the world-wide movement for Christian unity took part in a great service held Sunday afternoon, December 2nd, at the Cathedral of St. John the Divine, New York. The speakers were Bishop Manning; Dr. Frederick H. Knobel, president of the United Lutheran Church; Dr. John R. Mott, chairman of the International Missionary Council; Dr. William Adams Brown of the Universal Christian Council for Life and Work; Dr. William P. Merrill of the World Alliance for International Friendship through the Churches, and Dr. T. Z. Koo, of the World Student Christian Federation.

The Bishop of Washington and Miss Mabel

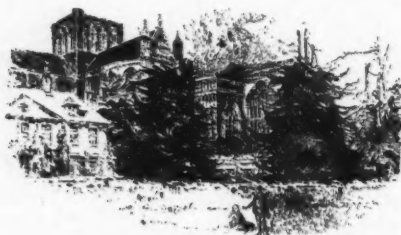
T. Boardman, Secretary of the American Red Cross, gave the addresses at the annual meeting of the New York Committee of the National Cathedral Association held on December 5th in the home of Miss Caroline White, 4 East 66th Street, with seventy-five present. A summary of Miss Boardman's remarks will be found beginning on page 54 in this issue of THE CATHEDRAL AGE.

Mrs. Frederic W. Rhinelander presided and read her annual report as Chairman of the Committee. Greetings were extended by Mrs. Ernest R. Adey, Vice-Chairman; Mrs. William Adams Brown, Chairman of Women's Committees for the National Cathedral Association, and the Dean of Washington, the Very Reverend G. C. F. Bratenahl, D.D.

"The Cathedral of the Highlands" is the picturesque title given by the Very Reverend W. J. Wright to All Saints' Cathedral in Nairobi, East Africa, of which he is Dean. "Here in the heart of Africa we are building a Cathedral, which we believe will be to the glory of God and to the service of our fellowmen in this rapidly growing city and colony," writes the Dean in a recent appeal. "Great sacrifices have been made to achieve this purpose, but the building is still unfinished."

An article on this enterprise will appear in THE CATHEDRAL AGE as soon as illustrations arrive from East Africa.

More than one hundred guests representing twenty-five states attended the luncheon in the interests of the National Cathedral Association held at the Hotel Dennis on October 15th during the General Convention of the Protestant Episcopal Church which was then in session in Atlantic City. Former Senator George Wharton Pepper presided in the absence of the Bishop of Washington who was indisposed that day. He outlined the new plan for "The Union of States in Washington Cathedral" as explained in the article be-



WINCHESTER CATHEDRAL

ginning on page 33 in this magazine. Addresses were delivered by Mrs. William Adams Brown, Chairman of the Women's Committees, who called the roll of many of her associates present, and by Mrs. William N. Bullard, Chairman for Lenox, who spoke of the need for a new artistic poster to stimulate pilgrimages to Mount Saint Alban.

The National Cathedral Association had an exhibit of architects' drawings and enlarged photographs of Washington Cathedral in the Convention Hall, along with more than forty other exhibits, telling the story of the Church's work throughout the world.

General Charles H. Sherrill, former United States Ambassador to Turkey, gave a lecture on "Ancient Stained Glass," under the auspices of the New York Committee of the National Cathedral Association, on the evening of November 25th, at the home of Mrs. John Henry Hammond in New York City. More than two hundred were present, showing the increasing interest which is being taken in this subject. General Sherrill urged his listeners to travel to see the glorious old windows in France, England, Italy, Spain and Germany.

"Travellers in Japan notice that just before a Japanese begins his prayers at a shrine or in a temple, he softly claps together his hands to dispel all mundane thoughts," the speaker said. "In similar fashion, I believe that those entering a Cathedral or beautiful church adorned with stained glass have their minds taken off earthly things and turned toward those higher thoughts which they have come there to consider."

The Reverend Edwin B. Niver, D.D., Librarian of the College of Preachers, has prepared the following interesting analysis on the General Convention:

"The clerical representation in the House of Deputies consists of four clergymen from each of the seventy-four dioceses, and one clergyman from each of twenty domestic missionary districts and ten foreign missionary districts, making a total of 326 clerical deputies. It is

THE LIVING TEMPLE

If we translate His (the Teacher of Galilee) ideal into the symbolism of Masonry, it is the vision of a Living Temple—noble, stately, sheltering the sacred possessions of man—slowly rising in the midst of the ages; a Temple "building and built upon," each workman not only a builder, but himself a living stone, four-square and finely wrought, to be built into the whole; each generation of builders adding an arch, a pillar, or a spire—as the gray old Cathedrals were uplifted by the labor of many hands, matching the masonry of the mountains in their grandeur; each race of Masons building upon the foundations laid by their vanished comrades. In its breadth, beauty and splendor, it is the noblest vision that has come within sight of our groping human mind, and it flashes before even the dullest intelligence a sense of something immortal—a sequence of aim and obligation in which each life has prophetic meaning.—*The Reverend Joseph Fort Newton, D. D., in "The Religion of Masonry."*

a surprising fact that in the Convention at Atlantic City, 140 of this number were among those who in the last few years have attended conferences of the College of Preachers, and that 99 of these deputies are listed at present as active users of its library privilege.

"It is an unexpected witness to the nation-wide influence of the College that 43 per cent of the clergy in our great legislative body should be made up of those who have met within the College walls. In one clerical deputation, that of Upper South Carolina, all four were former members of the College conferences. It is equally significant that 30 per cent of the total clerical representation are on the list of those who are receiving books every month from the shelves of the College Library. * * *

THIRTY THOUSAND FRIENDS USE CATHEDRAL CHRISTMAS CARDS

More than 30,000 friends of Washington Cathedral, including many members of the National Cathedral Association, had sent offerings totalling \$36,466.50 up to December 20th for the 1934 series of Cathedral Christmas cards. The actual number of individual boxes for which \$1.00 each was sent was 28,191, exclusive of offerings from 2,176 friends who sent \$5,990.77, or an average of \$2.75. Hundreds of letters have arrived since this report was compiled.

Nearly 25,000 Christmas cards were ordered apart from the sets of twelve, to meet special requests for extra copies of particular subjects in the list. From this point of view the more popular ones seemed to be "The Madonna of the Chair," by Raphael; silhouette card showing Joseph lighting the lamp above the Bethlehem manger with the first verse of "Holy Night" as the legend; winter scene of the entrance to the Bishop's Garden on Mount Saint Alban; "The First Christmas" in the style of an illuminated manuscript with "The Adoration of the Shepherds" by Lerolle; and one with Florentine border presenting a brief message on the blessings of friendship.

The Bishop of Washington and the officers of the National Cathedral Association acknowledge with grateful appreciation these many offerings from spiritually minded men and women who believe in sending "Christian Christmas cards."

The Very Reverend Henry W. Roth was installed as Dean of All Saints' Cathedral in Milwaukee on November 4th. The Right Reverend Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, officiated, and the Reverend M. M. Day, rector of Christ Church, Whitefish Bay, was the preacher.

"Chester Cathedral is happy in possessing a multitude of friends—friends who visit it, know it, use it and love it," writes the Dean of Chester in a recent notice to "The Friends of Chester Cathedral." "It welcomes them all and at all times. For them all its doors are open, all its treasures are set out, all its interesting features are explained. For its friends it does all that it can and delights to do it.

"In return it asks them:

Somewhere, somewhere, somehow each day
To turn aside and think and pray
That GOD will make this Church a way
Of blessing unto men."

Announcement of the resumption of building of the North Transept for the Cathedral of St. John the Divine in New York City was made on November 7th by the Right Reverend William T. Manning, D.D., LL.D., Bishop of New York and Honorary Canon of Washington Cathedral, at a special meeting of the Women's Division. An editorial from the

New York Times on this subject is reprinted on page 38 in this issue of *THE CATHEDRAL AGE*.

The following resolution presented by Mrs. Arthur T. Sutcliffe was adopted unanimously:

RESOLVED: That the members of the Women's Division and all who are present at this meeting hereby express their great joy that work is to be resumed in the construction of the Women's Transept and that help will thus be given to the workmen and their families; we trust that funds may be secured to carry the work still further and to give employment to a still larger number of men, and we also wish to say how rejoiced we are that our Chairman, Mrs. Edmund L. Baylies, is returning from Europe and that we shall soon have the great happiness of welcoming her and of again having the help of her presence and her inspiring leadership.

Approximately one thousand people attended the exhibition of stained glass held from November 28th to 30th at the studio of Lawrence B. Saint in Huntingdon Valley, Pennsylvania, director of the Stained Glass Department for Washington Cathedral. They saw not only windows in the process of design, but also were permitted to get a first-hand impression of the mysteries of the glass house in which the glorious colors are created in the crucibles.

Mr. Saint's visitors had an advance view of the three windows which Mrs. James Parmelee is giving to be installed next spring beneath the Rose Window in the North Transept of Washington Cathedral. They will include representations of St. Peter, St. Paul, St. Matthew, St. Jude, St. John and St. Mark from the New Testament, and Isaiah, David, Joel, Zechariah, Jeremiah and Malachi from the Old Testament. These characters were chosen because each one had something to say about the "Last Judgment," the theme of the Rose Window.

Much public interest was aroused in the exhibit through an accurate and timely article on Mr. Saint's work which appeared in the *Philadelphia Evening Public Ledger* on November 26th, with two photographs made in his studio as illustrations.

The flood lighting of the Gloucester Cathedral Tower was accomplished recently for the first time in its history.



PROCESSION ENTERING THE CRYPT

Through the Norman Archway of the Chapel of St. Joseph of Arimathea in Washington Cathedral.

Unusual technical difficulties had to be overcome. Among the conditions imposed were that not a nail should be stuck into the architecture and that the floodlights were not to touch the framework of the building.

The first in a series of ten organ recitals, given at the invitation of J. William Jones, organist and choirmaster of the Cathedral of All Saints in Albany, N. Y., and sponsored by the Eastern New York Chapter of the American Guild of Organists, was played by Ernest White, organist of St. James' Church, Philadelphia, on October 16th. Organists from various cities in Massachusetts and the district of Albany played at the successive recitals, with only four Albany organists taking part.

Addressing members of the Architectural Association in London on "Should the Monuments be removed from Westminster Abbey?" the Dean of Westminster, Dr. Foxley Norris, recently said: "As I look round the Abbey it seems to be that even in that galaxy there are only a moderate number of names commemorated which are so bound up in the fibre of English history as to merit their presence there for ever. It is a very

striking thing that some of the most eminent men, without whose name English history could not be written, are commemorated in the Abbey by no great monument, but by a simple inscription on the wall or floor.

"If I am buried in a country churchyard I am entitled to the grave as long as my remains occupy it, and then it belongs to the next generation. I cannot claim that grave forever. If a man has been commemorated in some public place by a monument he should give it up when he has had his share. During the war there were acts of bravery every day and night for four years, eclipsing those things we used to count very brave in the old days, and one generation has no right to take up space to the exclusion of the next, which may be more deserving."

Henry Parish, Vice-President of the Bank of New York and Trust Company, and close personal friend of President Franklin Delano Roosevelt, has been elected a trustee of the Cathedral of St. John the Divine. It was at the home of Mr. and Mrs. Parish, 8 East 76th Street, New York City, that President and Mrs. Roosevelt were married.

A FEW THOUGHTS ON BECOMING CATHEDRAL-MINDED

The following paragraphs are quoted from the New York correspondence in a recent issue of *The Church Times*, published in England:

Our friends in England, who are so rich in the number, in the inspiring beauty, in the traditions and history of their Cathedrals, should know something of the rapidly-increasing interest in the American Church concerning the erection in many of our larger centres of great diocesan churches.

In New York the largest Cathedral in the entire Anglican Communion is being built. During the episcopate of the present diocesan Bishop, William T. Manning, the progress in its construction has been given a tremendous impetus; and in spite of the economic depression, the work of building has continued. Today, the vast Nave stands complete, the great West Front now rises to a sufficient height to enclose that portion.

While there are other great Cathedral projects under way in Philadelphia, Baltimore, San Francisco, Oklahoma City and Seattle, the one that is best known and attracting the most attention among us is that in the Capital City of the Nation. Washington Cathedral has a remarkable publicity bureau. Since it has a greater than diocesan significance, the people of the country are kept informed, by reports and pictures in the press, of the remarkable and very inspiring nature of the progress made. I wish, particularly, to commend to those who are interested, the excellent publication issued by the sponsors of the Washington Cathedral. It is known as *THE CATHEDRAL AGE*, and while its primary purpose is to tell of the many phases of the work at Washington Cathedral, to describe the progress of its construction, and to tell of plans for the future, the magazine has space in the seventy odd pages of each issue to inform its readers on the subject of Cathedrals from many and varied sources. A recent issue, for example, had articles on and illustrations of the Belfast (Ireland), San Francisco, Kansas, and Canterbury Cathedrals. It is a publication of unusual interest and value; and those who are interested in the subject should write for a copy* to the National Cathedral Association, Washington Cathedral, Washington, D. C., U. S. A.

(*A number of letters from correspondents living in widely separated parts of the British Empire were received in response to this invitation.—*Editor's Note.*)

During the six nights of Epiphany week the wondrous story of the Birth of Christ was retold in the South Transept of Bristol Cathedral. Crowded congregations saw as an act of devotion, heavenly and earthly

beings: angels, villagers, countrymen, kings and the Holy Family pass and repass on the three stages. Interludes, carols and antiphons by an unseen orchestra and choir accompanied the Nativity play.

IN PRAISE AND HONOUR OF OUR
FATHER IN HEAVEN THE ONLY
GIVER OF ALL GOOD AND PERFECT
GIFTS • THE WOMEN OF THE CHURCH
COMMEMORATE BY THIS INSCRIPTION
THE PRESENTATION OF THEIR GIFTS
AT THE TRIENNIAL UNITED THANK
OFFERING OF THE WOMAN'S AUX-
ILIARY • AT THE FIRST SERVICE
OF HOLY COMMUNION IN THE
SANCTUARY AND CHOIR OF WASHINGTON
CATHEDRAL • BUILT ON THIS HOLY
HILL AS A WITNESS TO OUR LOVE
FOR THE ETERNAL AND INCARNATE
SON OF GOD • AND FOR THE BENEFIT
AND BLESSING OF ALL THE PEOPLE
OF OUR BELOVED COUNTRY •
OCTOBER ELEVENTH AD 1928

SMALL COMMEMORATION OF AN HISTORIC OUTPOURING OF GIFTS

Some time ago the Chapter of Washington Cathedral accepted the kind offer of the Woman's Auxiliary, through Mrs. Thomas Ewing of New York, to place an inscription in the Cathedral Sanctuary, commemorating especially the first celebration of the Holy Communion in the Sanctuary on the occasion of the Triennial Offering of the Women of the Church on October 11, 1928. As shown above, the words of commemoration have been incised in the north wall of the Sanctuary not far from the niche or Aumbry which is to contain the Cathedral Book of Remembrance.

A service for negro clergy and their congregations was held at Trinity Cathedral in Pittsburgh on Sunday evening, November 4th. It was sponsored by the Union League of Pittsburgh and the address was given by Attorney Edward O. Tabor on "Receding Areas of Racial Conflict."

The Reverend Dr. C. A. Alington, headmaster of Eton College, who was a guest at the National Cathedral School several months ago, has been appointed to the Deanery of Durham in England, which had become vacant because of the resignation of the Right Reverend J. E. C. Welldon.

THE MINISTRY OF THE PRINTED WORD

To the National Cathedral Committee—

DEAR SIR:

Recently I visited Mount Saint Alban and have not recovered from the magnitude of your undertaking in building a National Cathedral. I am writing to request some material* for a feature article on this most beautiful idea and to ask for a picture—a small one—to be used in our paper, *The Gazette*.

This article will go over our state and I hope give as much pleasure and information as I found upon my visit.

Sincerely,

Mrs. W. D. Cammack,
6100 W Street
Little Rock, Ark.

*Information and photographs about Washington Cathedral are furnished gladly without charge to editors of and writers for newspapers and magazines in all parts of the country. Such voluntary co-operation helps the growth of the Cathedral idea. Requests should be addressed to the Dean of Washington or the Editor of THE CATHEDRAL AGE.

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever

In the District of Columbia and in most of the states, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

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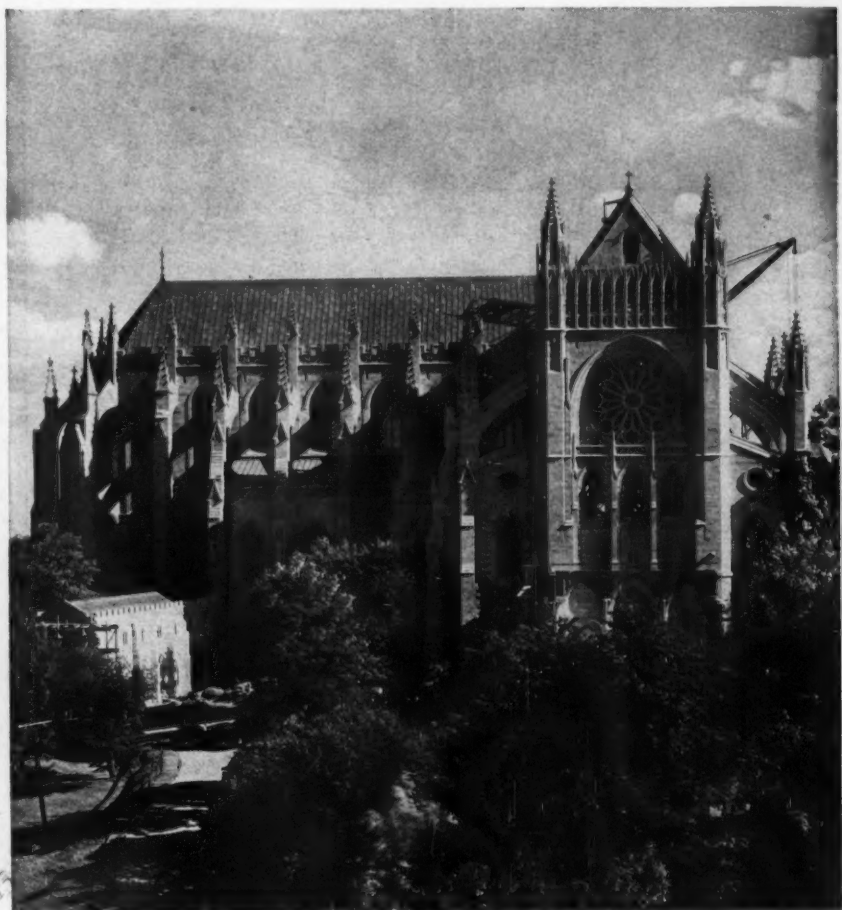
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GENERAL VIEW OF WASHINGTON CATHEDRAL FROM THE NORTH

Showing the Apse or Sanctuary, the Great Choir and recently completed North Transept, and the Meredith Howland Pyne Memorial Cloister below the buttresses of the Sanctuary.

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